CIVILIZATION *and* ART SERIES

The MIDDLE AGES

VOLUME III

EDITOR-IN-CHIEF

BROWN LANDONE

BOOKS, INC.
NEW YORK

CIVILIZATION, AN APPRECIATION
COPYRIGHT 1923, 1926 BY
THE INTERNATIONAL COLLEGE SOCIETY, INC.
COPYRIGHT 1942 BY BOOKS, INC.

All rights reserved, including the right to reproduce this book, or portions thereof, in any form

PRINTED AND BOUND IN THE UNITED STATES OF AMERICA
BY THE COLONIAL PRESS INC., CLINTON, MASSACHUSETTS

Contents

The Byzantine Empire..... 1
The Gothic States..... 8
The Franks 31
Ireland 46
Great Britain 57
Mahomet 73
Charlemagne 98
Feudalism 111
The Guilds 143
The Crusades 160
Art and Architecture.....189
Bibliography 227

The Byzantine Empire

ALARIC the Goth entered Rome with his army August 24th, 410, eleven hundred years after Romulus, four hundred and forty-one years after the victory which made Augustus emperor of the Roman world. This date wrote finis at the close of the volume of ancient history and from it is recorded all that we know as the history of the modern world.

It was the Church that for centuries held men in a common brotherhood, gave them a common interest even in their bitterest rivalries, and held before them a common ideal. Any account of the life and development of these early ages must give predominating space to the Church, so close was she to that life, so powerful was her influence.

In the Fourth century, when the Roman Empire was at its greatest in territorial extent, Constantine, then emperor, moved the capital from Rome to Byzantium and changed the name of that city to Constantinople, the name which it still bears.

Multitudes crowded to the new capital, bringing with them Roman ideals and Roman learning, and in a very brief time Rome was much reduced in importance and influence. In this way the Roman Empire was divided as regards general interests, development and civilization. Constantinople became the center of the Eastern Empire, while Rome remained the capital of that of the West.

This change had for many reasons a great bearing upon the future culture of the entire world. Constantine had adopted the Christian religion as his own and had proclaimed it the religion of the state and in his reign began the foundation of the wealth of the Christian Church. He built Christian churches and brought statues and other art treasures from Rome in an effort to perpetuate the art of the ancient Roman in the new atmosphere of Christianity. He was not entirely successful in this but the result, the combination of Greco-Roman art and Oriental influence, produced what is known as Byzantine art. This was shown chiefly in the wonderful churches, which possessed the grandeur of the Roman edifices combined with the elaborate decorative features of the Orient. All the Oriental love of color and elaboration of detail was retained but an effort was made to adapt them to the needs of the Christian Church.

The Byzantine Empire made the real beginnings of Christian art. Previous to that time there were only the rude carvings and paintings with which the Christians embellished their tombs in the catacombs. Now they were free to live and work in the open, although still somewhat limited because of the desire to avoid any semblance of idolatry, a heritage from the Hebrews. Sculpture consequently was for a long time not encouraged. Painting was more favored and carving on ivory reached a considerable degree of perfection. Glass mosaics on gorgeous blue or gold grounds were favorite decorative features of the churches.

This art was borrowed from the Orient but the subjects were illustrative of the Christian faith; Christ was shown as the Good Shepherd, or as Orpheus, an adaptation from mythology. The Virgin, in mosaics, was beginning to assume something of the importance which she has since held in art.

The immense empire held together for a time after Constantine's death but Theodosius, who followed Constantine, just before his death divided the rule between his two sons. The empire was still nominally united but the interests and environment of the Eastern and Western empires, as well as their subsequent history, were so vastly different that the two were practically divided from this time.

The first great dissension in the Christian Church came about through a difference in theological opinion as to the position of Christ in relation to God, the Arians denying His equality with God and the Athanasians calling Him equal with the Father. Constantine called the first general council of the Church at Nicæa in 325, which settled the dispute in favor of the Athanasians, formulating the Nicene Creed which determined both the doctrine of the Trinity and the time of observing Easter. This date is still retained in the Roman Church while the Greek Church has returned to the older date.

Another difference of opinion of the Christians among themselves was equally far reaching in its results. As the Church prospered the people lost their aversion to images and emblems of faith and ritual and ceremony steadily became more elaborate. Leo the Isaurian, who ascended the throne of Byzantium in 717, believed that excessive reverence was being paid to images and pictures and ordered that all of these images be destroyed. Pope Gregory II demanded the revocation of this edict. Leo and his followers were called Iconoclasts or image breakers.

The son of Leo, in the hope of adjusting these difficulties, called a general council at Constantinople which was attended by a large number of Eastern bishops but was not recognized by the

Church of Rome, and from this time on the two great divisions of the Church were never really united. The Pope continued the head of the Roman Church and the Emperor the head of the Greek Church.

The Emperor Justinian, born a peasant and reaching the throne by adoption, though lacking in many noble qualities and talents, gathered about him a circle of great soldiers, statesmen and administrators. During the years of his reign, while constantly beset by barbarians and ever occupied with war and conquest, he accomplished many things of permanent value.

The church of St. Sophia at Constantinople is said to be the most interesting building in the world by authorities of many nationalities. In it the principles of sound building were applied with daring and freedom. The foundation of the first church was by some ascribed to Constantine, to give place for parts of the true cross found in Jerusalem in May, 328. Completed in later reigns, it was finally destroyed by fire early in the reign of Justinian, who at once ordered a new and more elaborate building. The great stones of the foundation and piers were joined together with molten lead. The thick walls are of alternate layers of stone and thin brick of various sizes, the whole sheathed with marble and decorated with mosaics. It was dedicated in 537, partially destroyed by

earthquake and rebuilt in 558. Justinian so much esteemed the building that he had the historian of his wars write a history and description of it in verse. It was captured by the Turks and dedicated to Mahometism in 1453. In all the sculptured ornament the human figure is conspicuous by its absence.

Another rich legacy of the reign of Justinian was his codification of the laws of the time. This compilation of the entire body of Roman civil law is one of the most valuable inheritances from ancient times. It forms the foundation of the legal systems of all civilized nations. It was a digest of all Roman law, gathered together by the order of Justinian, under the direction of Tribonian. It was entirely lost track of during the Dark Ages but a complete copy was found when Amalfi was taken by the Pisans in 1137. Pisa was captured by the Florentines in 1406 and in 1411 this treasure was taken to Florence where it still is. Gratian, a churchman of Bologna, compiled a digest of church law modeled on the Justinian code which he gave to the public in 1151, and from that time on the two codes were the basis of civil and church law.

When Justinian came to the throne a digest of existing laws was an imperative necessity if lawyers and judges in different parts of the Empire were to have any common basis for decision. The emperor was wise in not striving to

establish new conditions of equity and practice and those who compiled the code were instructed to retain and rewrite those parts of past Roman law which were possible of present and continued application. How much they modified the judgments of antiquity it is impossible to determine. Among the matters of the greatest importance which are determined in the code are the conditions of criminal trials, the regulation of estates and heritages and the definition of the position of woman and her rights under the marriage contract.

The influence of Byzantine art is still felt throughout the world, especially in church architecture, where the stained glass windows are a direct inheritance from the early mosiacs. All through Russia church architecture is distinctly that of the Byzantine Empire.

The chief significance of the Byzantine Empire in world history is that in the leadership of Constantine was laid the firm foundation of the Christian Church which drew to itself people of all nations, conquered and conquerors alike.

The Gothic States

WE have seen how contact with the Orient influenced life and history in the Eastern Roman Empire. In the Fourth century a new influence came in the invasion of the Eastern Empire by the Goths. Under the Emperor Theodosius these barbarbians were conquered but remained in the Eastern Empire, becoming Roman subjects, more than forty thousand of them enlisting in the Imperial Legion.

Their career in the Western Empire was more successful and their influence more far reaching. After the death of Theodosius they again began their depredations and led by Alaric, crossed the Alps and ravaged Italy until they were defeated by the Romans at Verona in 403. This victory was the occasion of the last triumphal celebration at Rome.

Constantine not only made the Christian religion the religion of the state but he adopted the cross as his battle emblem, thus injecting a warlike spirit into the Church which, combined

with missionary zeal, was to have far reaching results on subsequent civilization.

Now in the same year that marked the last triumphal celebration at Rome, the Christian Church dealt a powerful blow at Roman customs by prohibiting gladiatorial combats. In the midst of the celebration of the triumph over the Goths, Telemachus, a Christian monk, descended into the arena and rushed between the combatants. He was immediately killed by a rain of missiles from the spectators. His death crystallized the aversion to the brutal gladiatorial contests which had been growing with the spread of the Christian religion and caused the edict forbidding the games.

Under the leadership of Alaric's followers the Goths spread their camps into the south of Gaul and the north of Spain, forming what was known as the kingdom of the West Goths. Another barbarous race, the Vandals, had crossed Gaul and the Pyrenees, establishing themselves in Andalusia. These West Goths and Vandals were the historic beginning of the Spanish nation of to-day.

In other parts of Europe other tribes of barbarians were making the beginnings of nations of which we will tell in other chapters. Those who had been conquering Roman territory were in their turn threatened by enemies more savage than themselves. These were the Huns who centuries before had driven the Goths across the Danube.

They were a nomad people who had first come from the north of China. Horsemen, short of stature, with swarthy skin, deep-set black eyes, high cheek bones and flat noses, their savage warfare inspired terror in the hearts alike of Goths and Romans.

About the middle of the Fifth century Attila led these hosts across the Alps, burning and plundering all the important cities of northern Italy. To this invasion we owe the founding of the beautiful city of Venice. The Veneti fled before the Huns, took refuge in the morasses at the head of the Adriatic, and the rude dwellings which they built upon the small islands protected by lagoons, formed the nucleus of the future Bride of the Adriatic.

The Huns advanced upon Rome but it was saved for a time by the power of the Catholic Church. Leo, who was then Pope, sent an embassy to the camp of Attila to plead for the city. He reminded Attila that Alaric the Goth had died soon after his sack of Rome and predicted that a like fate would overtake Attila if he persisted. So great was the reverence in which the Pope was held that Attila listened to this plea and led his men back across the Alps. Rome was not to be long spared, however. The Vandals had by this time gained control of the western Mediterranean and in A. D. 455 a Vandal fleet led by Genseric sailed up the

Tiber. Again Leo interceded in the name of Christ for the Imperial city and finally Genseric granted to him the lives of the citizens, reserving the right to take away all movable spoils. With the aid of their ships, which covered the waters of the Tiber, they not only took everything of value but made slaves of thirty thousand of the inhabitants.

In the year 527 Justinian, with the aid of his able general Belisarius, won back much of the territory which had been taken, but this recovery of Roman power in Italy was of short duration. Scarcely a decade after the triumph of Justinian another barbarian tribe known as the Lombards made conquest of a large part of the peninsula and remained in power until they in turn were conquered by the Franks under Charlemagne in the latter part of the Eighth century.

As the power of the emperors waned in the West the power of the Catholic Church increased. Many of the barbarians who entered Italy were already nominally Eastern Christians and those who still adhered to their old faiths were soon converted. The Lombards were of the Eastern faith but soon after settling in Italy they were converted to the Roman Catholic Church and Pope Gregory first honored their king by bestowing on him what was known as the iron crown, because it was of that metal and supposed to contain a nail from the cross on which Christ was crucified.

With the fall of the Roman power in the West the Papacy was further developed. In the absence of an emperor the Popes gained increasing influence and through their ecclesiastical control carried on the work of projecting Roman civilization throughout Europe. Even the enemies of the Church seemed to serve her. Mahomet, the greatest enemy of Christianity in the annals of history, broke the power of the Christians in the East and by so doing allowed the Western Church to develop along its own lines. Those other divisions which as bishoprics had in early Christian times equalled Rome in importance, were one by one overcome by Mahometism, while the growth of the Church of Rome was for centuries uninterrupted. Thus unwittingly the Arabian and his armed disciples contributed to the strength of the Western Church.

Latin was the language of literature and law and so much more powerful intellectually were the Romans than their conquerors that gradually the rude speech of the invaders was changed to resemble that of the Romans. The language developed in different ways in different parts of the country so that now we speak of French, Italian and Spanish as the Romance languages, meaning that they were developed from the speech of ancient Rome.

For many years after the acknowledgment of Christianity as the accepted worship of the

state the Roman patricians clung to the worship of the pagan gods and goddesses. In 408 a law was passed depriving the ancient religion of all of its possessions. Pagan temples were either turned into houses of Christian worship or destroyed. From some of these, ornaments and pillars were removed and placed in Christian churches without regard for architectural fitness. Some of these patchwork churches are still in existence.

St. Peter is said to have founded the first place of Christian worship in Rome in the house of Senator Pudens. The Church of Santa Pudenziana which resulted is still standing, although many times altered and restored.

Seven of the early churches were given great veneration and were known as the "Seven Churches of Rome." Two of these, Santa Croce and San Sebastino, were built over the catacombs of Via Appia. The reason for this was that the catacombs, which were in the early days of the Church the refuge of Christians and the place in which they worshiped, did the rude painting and carving which symbolized their faith, and buried their dead, afterward became places of veneration. People made pilgrimages to the catacombs and many of the bones of the saints first buried there were removed to other churches as holy relics.

Though the early Christians were adverse to sculpture in the round, they did not object to

symbolism in painting, carving and stucco work, and while the new faith did not bring in any new style in decoration the motifs were different. There were representations of Christ as the Good Shepherd; there were pictures of the Virgin and Child and of the Prophets. The fish was sometimes used to symbolize Christ or Christianity because the acrostic of the name of Christ in Greek spelled the word fish and the symbolism was obvious. The peacock was also used, symbolizing eternity. One of the chief differences from the old decorative art was the avoidance of all nude figures.

At the time when Christianity superseded paganism the Romans had become accustomed to burial in marble sarcophagi. The tops of these were decorated with sculptural reliefs of mythological subjects or those dealing with the life and achievements of the deceased. The Christians followed this example except that Scriptural subjects were used or those symbolic of the faith. With this Christian symbolism was intermixed a number of motifs used in pagan decoration, such as Medusa heads, griffons and cupids, and others which had significance as representing "demons" that had been overcome by Christianity.

With war sweeping over the Italian peninsula for hundreds of years after the acceptance of the Christian faith, many authorities have felt that civilization was at a standstill if not actually retro-

graded, and as a consequence the period has been called the Dark Ages.

Nevertheless, during this very time the Church was steadily strengthening its organization and while no great progress was made in arts and letters the way was paved for the Renaissance which was to follow. Not only was the political geography of Europe greatly changed during the Dark Ages but at their close Christianity was the dominant force in Europe.

Christianity's first notable artistic expression was in architecture. When the Roman Christians left their first hidden places of worship in the catacombs their immediate need as an organization was for meeting places. The Christian church differs from the pagan temple in that the pagan edifice is considered the actual dwelling place of the god while the Christian church is intended primarily as an assembling place for worshipers. For this reason something different from the pagan temple was needed.

The first buildings in Italy taken over for Christian worship were the basilicas. These were public buildings in which princes and magistrates administered justice and they were also used for market places and exchanges. There were many of these places in Rome and every provincial town had at least one. The earliest basilicas were open to the air and were simply an open court sur-

rounded by columns as were the forums. Later an outer wall was added and to some a peaked roof. These buildings had little light and were unsuited for their new use, but the first churches especially built for Christian worship were modeled after them with but few changes.

The Church of St. Paul Without the Walls, at Rome, is an early example of this style of architecture. It was built during the time of Constantine and was restored after a fire in 1823. The building has a large nave with a horizontal roof and two lower side aisles. The central nave is lighted by windows above the side aisles. At the end opposite the entrance is a gate called the triumphal arch, behind which is the altar, located in the apse which is formed by the circular end wall. Apse, arch and wall are decorated with blue and gold mosaic.

Several churches of the Sixth century built in this style still exist. Some of the early churches in Italy have the domed roof, a product of Byzantine influence, but the predominating type of the church of the early days of Christianity in Rome was the rectangular, flat-roofed, ill-lighted building designed after the basilica.

As the Church gained in numbers and strength and the fear of the return of pagan worship receded further into the background, the early Christian prejudice against sculpture in the round,

passed. Statues of the saints and apostles began to adorn the churches, though it was some time before it was thought proper to represent the Christ in this way. The crucified Christ did not appear in sculpture until the Fifth century.

This early sculpture had little to commend it artistically. It lacked both the beauty of the Greek and the realism of Roman sculpture. Each statue was, however, in perfect harmony with the building which it occupied. In fact, no statue was made to stand alone as a work of art, but each symbolized some particular person or thing and was carved to occupy a definite place on the edifice. Viewed as parts of a whole those statues are very satisfying.

During all the years of the Dark Ages we are constantly impressed with the fact that the Christian Church, with its central power in Rome, was the leading factor in every phase of life. Not only was it the spiritual leader, but it was also the leader in art, literature, and finally in civil government.

No account of the development of the time can be complete without some reference to the beginnings and growth of monasticism. In the history of Oriental countries we find many records of religious men who devoted their lives to meditation and self mortification, for the ultimate good of their souls. It is not improbable that these Ori-

ental zealots set an example which was followed by the Christians, for monasticism first took root in the Eastern Empire.

The development of monasticism in the Christian Church may be divided into three stages. First the individual, then the conventual, and finally that of federation into regulated orders.

Individual self-denial and mortification is a common practice in all religions. Traces of aceticism are found as early as the apostolic age, and these men are regarded as possessing superior morality, for having followed the teachings of Christ literally, by giving up all their worldly goods and living lives of poverty and self-sacrifice. Men who had at first sought the seclusion of the desert to avoid the persecutions of the Empire, sought it voluntarily to avoid the temptations of the world. While they were looked upon as holy men, they were not necessarily priests.

Early in the Fourth century these anchorites began to gather together for the sake of defense or further discipline, living in a common enclosure called a cloister. The foundation of monasticism is attributed to St. Anthony, an anchorite, who went into the desert to lead a life of voluntary poverty. He was a hermit for many years, but in 305 he gathered together a number of others who had been living the same kind of life and founded the first monastery near Faioom, Egypt.

In 325 Pachomius founded a monastery on an island in the Upper Nile. He organized it into priories under the supervision of abbots. The organization was governed by certain rules of worship and labor but no vows were required. At the same time similar communities for women, called nunneries, were organized by a sister of Pachomius.

Monasticism was first brought to Rome by Athanius, who fled there from the persecutions of the Eastern Empire. The next stage was the foundation of different orders, embracing many monasteries with a central head. As the monks grew in numbers and power they collectively ignored their early vows of poverty, for they acquired great tracts of land and much wealth. Monasteries became the asylums of the sick or persecuted, safe sanctuaries in those turbulent days for anyone in trouble.

Living a life of seclusion free from the distractions of the world, these men had time to devote to the arts and letters which were by other men neglected for the more exciting interests of war and temporal power. The monks became the writers and teachers of their time; the monasteries the training schools of the clergy and the central stations from which missionaries were sent out all over the world.

The monasteries were at first quite independent of the central authority of the Church,

each monastery or order of monasteries being a law unto itself. This great body of men living an independent life gained a large influence. Gradually, however, the monks were brought under control of the bishops and finally under direct control of the Church. From the learned monks the Church drew the priests who were to hold her highest offices and the entire system of monasticism became a giant bulwark protecting and strengthening both the spiritual and temporal power of the Catholic Church throughout Europe.

One of the greatest of the Roman monks was St. Benedict of Nursia, who founded the monastery of Monte Casino, midway between Rome and Naples. He laid down a set of rules governing the lives of the monks, the three essential principles of which were chastity, poverty and obedience.

Recognizing the necessity of physical discipline, he made manual labor a duty and also required that every monk set aside an allotted time each day for sacred reading. He was the founder of the Benedictine order, which became immensely popular, at one time embracing some forty thousand abbeys. The Benedictines were great agriculturists and reclaimed vast tracts of waste and marshy land which was assigned to them by different princes and rulers.

It is to the monks that we owe much of the civilization of the present time. The monas-

teries developed into the schools and hospitals of the Middle Ages as well as the refuges of the poor and persecuted, and in their quiet and studious atmosphere ancient manuscripts were preserved, translated and copied, which would otherwise have been lost to the world. In addition the monks themselves wrote many books of literary and historic value and in their scriptoriums or writing rooms there centered the best intellectual life of Europe for centuries.

We have already stated that one of the great contributing causes to the fall of Rome was the slavery which had grown to such an extent that it was cheaper to work slaves to death than it was to care for them. Whenever the Romans won a victory the captured prisoners became slaves, but not all slaves were captured barbarians. Many were Roman born, often possessing culture and education superior to that of their masters.

The barbarian tribes that now inhabited Italy were also accustomed to slavery but they could not understand the Roman standard. Among them a slave was an inferior; not only an inferior in social position but in intelligence as well, and if a slave showed evidence of superior intelligence he was not kept in bondage.

The society which the barbarian found around him in Italy was far superior to his in refinement and culture. The barbarian, believing

that the superior in mental attainments should be the master and the inferior the slave, and finding themselves to be mentally inferior to their Italian neighbors, began from selfish reasons to believe in a kind of democracy. When the Christian Church finally forbade all Christians to keep Christian slaves it became a comparatively simple matter to abolish all slavery. This change did not come about in a day but human slavery was eventually displaced in Italy.

Slavery in the other countries of Europe was only abolished to give place to another and scarcely less evil form of control called serfdom, but in Italy slavery was not only abolished but serfdom or feudalism was never established in its place. The credit for this reform is due to the Christian Church.

Another change, far more gradual in its development, which had its beginning at this time was the change in the position of women. Christianity brought to women both advantages and disadvantages. In the days of Imperial Rome women were under the absolute rule of the father until married. They were then under just as absolute control of the husband. This was nominally the rule when Christianity was declared the national faith. If the women were held in an inferior position during the ancient regime, they were also protected, but during the last days of the Empire

rules of conduct had become lax in every department of social life and the position of women was neither so restricted nor so protected. Spinning, which had been an accomplishment of women of even high birth, was only practiced by those of the lower classes and philosophers railed at the frivolity of women, complaining that they took no interest in their homes and would not even oversee the spinning of the women of the household.

The Roman girls, except those of the very rich who were taught by private tutors, learned writing and reading in public schools with the boys. Their education of necessity was limited, because they were married at the age of twelve and thirteen; fourteen and fifteen continued to be the average age of their marriage all through the Dark Ages.

Christianity very naturally brought about a great change in marriage ideals. We have seen how prevalent divorce had become before the fall of the Empire. From the first the Catholic Church forbade divorce. Its influence in abolishing divorce and slavery were potent factors in laying the foundation for the new civilization.

Music was so much the accomplishment of women that the zither was used to symbolize the maiden, while the scroll symbolized the youth. Depth of education was uncommon among either men or women but a certain superficiality of cul-

ture was required of every one who sought any standing in society. The zither, lute and other stringed instruments were most commonly used. Women were as clever as men at improvising songs to the music of their lutes. The love of music, dancing and lyric poetry was not easily uprooted by the austerities of the Christian faith, though the priests condemned the moral tone of the songs and the movements of the dances in that day just as reformers do to-day. The first church music was congregational singing. Later, when choirs were formed, women as well as men sang the chants and hymns, though some of the church fathers condemned the practice and it was discontinued by Pope Gregory. The Roman law prohibited marriage with barbarians but now the barbarians were the victors, and while law is ever the true conservative and last to change, yet change it did. As time passed the prejudice of the Romans against marrying barbarians also passed and the decadent blood of Rome was renewed by that of the stronger and more virile races from the north.

The homes of the rich Romans we have already described and for centuries they served as models wherever Roman influence had been felt. The description of the Roman house would answer for what we know of the better class homes of the Dark Ages, although all details of everyday family life and personal relations are meager, for almost all

of the writings of the time are limited to historical and theological discussion, and no buried cities, such as Herculaneum and Pompeii, have been left to give us an intimate view of everyday things.

The table was probably the most important article of household furniture at this time. Tables on a single standard or pedestal were used to support lamps or hold toilet articles. Other tables provided with a raised rim were made to hold dishes, much after the fashion of our modern sideboards. Some of these tables were made with adjustable legs so that the height might be altered.

Every house was provided with numerous chests, for holding wearing apparel or valuables. Other chests were used for the preservation of books. They were usually of wood, bound with iron and fitted with highly ornamented bronze hinges and locks.

The dining rooms of the well-to-do were still fitted with couches after the fashion of the Greeks and Romans until well along toward the close of the Dark Ages. Dining out was the chief social diversion of the evenings, for means of artificial lighting were so crude and limited that large social assemblies were out of the question after sundown.

The meals were served in courses in a single large dish, and as there were no individual

plates or knives and forks, the food was handled in a decidedly primitive manner. The large dish was placed on the table and every one helped himself from it with his hands. The origin of dining tables and benches is not known but they probably came into use among the poorer classes, who had neither the time to devote to long meals nor the elaborate food necessary to make a long meal possible. Menus of pontifical feasts of the Fifth century are still extant which show that elaborate course dinners were still the fashion after the close of the Roman Empire.

Outside of the life of the Church there is very litttle definite information to be had about the life of the people of Rome, or in fact of any part of Europe, between the Fourth and Eighth centuries. The only literature of the time was that of the monks and priests. They did wonderful work in copying and translating the manuscripts of other years and they wrote extensively themselves, but it was all in connection with the Church, explaining doctrine, refuting heresy and teaching the faith.

The polemic writings of the monks were voluminous, as it was necessary not only to defend Christianity against other religions but to clearly and distinctly define the tenets of the faith among a people who were constantly striving to introduce into the new faith relics of paganism.

There was a certain primitive richness in the homes. The doors and woodwork were carved, the walls either decorated with paintings in the Roman style or covered with hangings, but to us they would have seemed bleak and utterly lacking in what we consider, not common comforts but necessities. The floors, made of slabs of stone, were covered with loose reeds or sprinkled with sand. The use of glass for windows, outside of the churches, was confined to the palaces and homes of the very rich. Elsewhere the window openings were covered with curtains of course woolen material. The heating arrangements were of the most primitive. In the northern cities the large halls were provided with huge fireplaces, and the only provision for heating small rooms and chambers was by means of metal baskets or braziers of charcoal which could be carried from room to room as occasion required.

The great personal extravagances were food, jewels and clothes. The simple garments of Ancient Rome had grown more and more extravagant. Eastern influence had brought with it a love of bright colors, rich fabrics and heavy embroideries. The greatest extravagance was shown in women's dress and then, as now, the Church preached against all these things.

Travel, which had become common during the Roman Empire both for commercial and

educational purposes, now had a new incentive. Christians began to make pilgrimages. Devotees from Rome journeyed to Jerusalem and the people of Europe made pilgrimages to Rome to visit the Seven Churches or the Catacombs. As these pilgrimages developed women began to take part in them, those of rank and wealth accompanied by large retinues of servants.

Inns for the accommodation of these travelers sprang up all over Italy, and while the journeys were hazardous and not unaccompanied by danger, there was constant movement. All this tended to bring the different countries closer together and the manners and customs as well as the products of the different countries were exchanged.

Poetry and drama, which had occupied so much of the time and attention of the Romans, were now in eclipse. This neglect was partly due to the fact that the drama and poetry of the Romans had reached a decadence which naturally presaged its death, partly to the fact that the intermingling of other and less cultured races formed a society which could not fully appreciate the literature of the Romans, but most of all to the antagonism of the Church. This antagonism was based on the fact that the drama and poetry of the later Empire was so immoral, even in an age used to license, that it was impossible among a people of Christian ideals.

Strange as it may seem, it is to the Christian Church, which at first so bitterly opposed the drama, that we owe the theater of modern times. The Catholic Church had drawn to itself people of all races and classes, the vast majority of whom could neither read nor write. Though the monks were busy copying old manuscripts and writing new ones, these were few in proportion to the population and useless to the average man and woman because of their inability to read. The mass of the people, only once removed from barbarism, had the minds of children and the need was that they be taught as children are taught. Some new way must be found in which to impress upon their minds the principles and teachings of Christianity. Symbolism and allegory were found to be the best method of doing this, and were carried out in paintings, mosaics and carvings. A new and more realistic method was found in living pictures and primitive religious dramas, one of the first of which was written by a Jew named Ezekiel in the Second century. In the Fourth century Apollinaris, father of Bishop Apollinaris, and himself a priest of Laodicea, rewrote parts of the Old Testament in Homeric hexameters and other parts in dramatic form. Bishop Apollinaris rewrote the New Testament in Platonic dialogue.

Another early religious drama in which music and poetry were combined was entitled

"Christ's Passion," and is known to have been presented in the churches. Its composition has been credited to St. Gregory of Nazianzus, Patriarch of Constantinople, who lived in the latter part of the Fourth century. In it hymns of the Church were substituted for the early choruses, several verses were borrowed from Æschylus, and at least a third of the verses taken from Euripides, Mary's lament for the crucified Christ being identical with the lament of Agave for her son in the "Bacchanals."

Subsequent monastic copyists, recognizing that this chant had been used in the religious drama, did not include it in their texts of Euripides. This composition was taken from Constantinople to Italy and impressed the bishops there with the value of such spectacles for teaching the truths of the Church to their unlettered people.

In the First century the three great festivals of the Church, Christmas, Good Friday and Easter, were celebrated by giving living tableaux of religious subjects. All of these and probably many others of the same type were at first presented in the church in conection with the services. Pope Gregory, who injected a renewed spirit of reverence into the Church service, is probably responsible for discontinuing their production in the churches, for shortly after his death we know that they were no longer given in the churches but in the public spaces and squares.

The Franks

THE first appearance of the Franks in world history is when we find the name applied to certain German warriors and from them extended to include the Teutonic tribes dwelling near the Middle and Lower Rhine.

Like all of the barbarous tribes and races then inhabiting Europe, these people were migratory and were constantly urged toward the West. The cause of this restlessness has been much debated; the reasons given were that the constant increase in population had overcrowded the lands further east, there were no cities as we think of them, agriculture was not highly developed, and more room was needed not only because of the outdoor life of the people but for the grazing for their flocks and herds of sheep and cattle. It was this spirit of migration combined with the spirit of conquest which finally separated the Franks from the other German tribes.

We know that the original inhabitants of Gaul were of Celtic origin, possibly the descendants of the prehistoric glacial people. The Ger-

manic tribes were constantly pushing across the Rhine into this new territory and from it threatening Rome. By conquering Gaul and the Germanic tribes west of the Rhine and establishing strongly fortified fixed boundaries the Romans could check the advance of the Germanic tribes and thus control all western Europe.

Julius Cæsar recognized this when he went into Gaul in 58 B. C. and set about putting his plans into effect in two ways; first by marking out natural boundaries formed by rivers and supplementing these by forts and walls, and second by thoroughly Romanizing the people on the border. The latter was done not only by the establishing of Roman ideals and civilization, but also by recruiting his army from among the conquered people.

The task was not an easy one, however. The Germanic tribes were making constant incursions into Roman territory and as constantly being driven back. Those who followed Cæsar continued his policy and for two or three centuries the boundaries formed by the Rhine and the Danube, with the fortifications which supplemented them, were strong enough to hold back the invading tribes. For years this warfare continued, the Germanic tribes sometimes gaining the ascendancy for a short time in certain provinces but always being ultimately overcome either by force of arms or by

peaceful measures, such as allowing them to settle in the country which they had conquered and paying tribute to Rome. In some instances they were given Roman citizenship and always their best warriors were drawn upon to fill the Roman legions. If the Rhine marked a political and military boundary between Gaul and Germany, it did not constitute any real division between the peoples. By the Third century Roman customs and Roman life had become well established in Gaul, Roman coinage was used, Roman dress was worn, modified by being used by a totally different people, just as the local language was being modified and changed by contact with the Latin.

It was natural that this Roman culture would not cease abruptly at the boundary between Gaul and Germany. The Germanic tribes displayed no particular desire for Roman culture but the richness and luxury of the Romans appealed strongly to them. The walled cities of the Romans did not attract them, for they were essentially an outdoor people, living in rough camps and moving from one location to another. It was their custom to destroy any city which they conquered, taking with them all the loot which they could collect and transport. Roman clothing, jewelry, art treasures and furniture thus found their way from Gaul into the rough Teuton camps, working their civilizing influence.

Before the advent of Christianity the religion of the Teutonic tribes was a polytheism which somewhat paralleled that of the Greeks and Romans. It did not produce any art comparable to the Greek and Roman pagan art, but the deities worshiped were practically the same under different names.

Wodin or Odin, the all-father of the Teutons, corresponded to Jove. Thor was the war god, bearing a resemblance to Mars. Baldur, the sun god, was not unlike Apollo in beauty, though he was not a musician. Their heaven was Valhalla and the chief requisite for entrance was the acquiring of honor as a warrior. It was all a nature worship based on an attempt to account for and propitiate natural phenomena.

The mythology of the Teutons does not bear the significance to modern life that we find in that of the Greeks, because it left no art, but it is still kept alive in literature as the Nibelungenlied. In its present form this epic poem or series of ballads dates from some time in the Twelfth century but it must have been sung centuries before that, as its subject matter antedates Christianity. It is comparable to the epics of Homer and is not only in itself a great piece of literature but it has been made the basis of all German tradition. It is invaluable for the side lights it throws upon ancient Teutonic customs and standards.

The early Teutons built no temples and had no idols. They built no cities, yet they had a home life of a sort, for where they traveled, their women and children went with them. They held their women in deep respect and when they went into battle the women frequently fought side by side with the men, and women were often rulers of their tribes. While the men as a rule had but one wife, there were isolated instances of polygamy among rulers. Marriage by capture and by purchase was common, though in later times the purchase price was sometimes turned into a gift for the bride rather than a price paid to her father.

There was a written language, though authorities differ as to whether the runic signs, as they were called, could be properly termed an alphabet. Many of these runic legends were carved upon wood but we still have runic inscriptions carved on stone of as late a date as the Fourth century, some of which have been at least partially translated. Runic inscriptions were often carved upon sword hilts and these swords came to be considered as having mystic powers. This same superstition seems to have connected itself with all the runic inscriptions.

It is very probable that the customs and religious observances of the Germanic tribes were steadily modified during their migrations. All of Central Europe was in a state of constant flux and

change at this time. Old ideals were being torn down and new ones being established. That change was in the air, is proven by the comparatively easy acceptance of Christianity, which was aided by the Teutonic sense of freedom which made the will of the individual count for so much more than with other people of the time. This same insistence upon individual freedom prevented combination among the tribes and localized authority.

Christian missionaries early found their way into Gaul and to the east of the Rhine. They found particular favor in Gaul and it thus came about that in the Third century there were both Christian churches and pagan temples in Gaul and some of the provinces already had Christian bishops who were to be strong supporters of the Church at Rome when it began to assume leadership. There were important Christian communities in the Third century in the places which are now Arles, Toulouse and Paris.

The more prosperous and cultivated inhabitants of the Roman colonies in Gaul became students and patrons of Latin letters and these cities became the refuge of men of learning long after the Italian cities had ceased to harbor them. Many of the Roman emperors established and patronized Gallic schools of law, grammar and rhetoric which produced many orators and literary

men. Three hundred years after the time of Julius Cæsar many cities west of the Rhine compared favorably in art, literature, culture and wealth with the Italian cities of the time.

Later, in the days of the decline of the Roman Empire, when Roman literature was dead in Italy, we find in the provinces, in Gaul and in Ireland, of which we will write later, the rise of a new literature, that of the Christian Church, which was to continue through the Dark Ages and carry its impress even to the civilization of to-day. Bishop Hilarius, earliest known Christian hymn writer, presided over the See of Poitiers.

The Goths and Teutons were constantly breaking over the boundaries and the waning strength of Rome was unequal to checking them. There were uprisings, too, among the people of Gaul, for there was extreme poverty and excessive taxation was imposed by the local Roman rulers. The central authority was far removed and weakening, the people were for the most part Christians and the Church, which was in sympathy with the uprising, secured the appointment of men called "defensores," whose duty it was to go into the local courts and plead the cause of anyone who considered himself wronged.

Aurelian, who became emperor in 270, expelled the Teutons from Gaul and restored once more the ancient boundaries, but scarcely had he

quitted Gaul before the Franks again renewed their raids, sacking seventy cities on the left bank of the Rhine. The emperor Probus again expelled them, scattering them in their own lands in Upper and Lower Germany and introducing vine culture among them in the hope that it would assist in attaching them to the land, thus weaning them from their migratory habits. There followed almost a century of turbulence when, in 356, Julian, afterwards emperor, defeated the Teutons on the Rhine and established a central government in Paris, then called Luticia by the Gauls and Parisii by the Romans. It was even then an important city, built on an island with bridges reaching to either bank of the river. In it were Christian churches and pagan temples side by side and it supported a Christian bishop. There Julian built himself a palace, the site of which was later taken over for an abbey by the Benedictine monks and which is now, after many changes and vicissitudes, the Musee de Cluny.

The last immigration of the Western Franks into Gaul was lead by a chieftain named Clodion. This leader drove the Romans out of Cambrai in the year 445 and occupied the surrounding country up to the bank of the River Somme. He also captured Tournai in what is now Flanders. These victories cut the Romans off from their trade route to Britain.

Then came the Huns, under the leadership of Attila, of whom we have already heard, threatening the entire country with ruin. Conflicting races within the Empire were united against him. The Romans, Visigoths and Franks combined to drive the common enemy from the country. The progress of Attila was only checked, however, at Orleans. Before he could take the city he learned of a great army advancing from the south and retired. No sooner was the common enemy driven out than the allied forces again began to quarrel among themselves.

The chief of these contending groups was the Franks, although there was still a small portion of Gaul under Roman control. Clovis, son of Chilperic, King of the Franks, defeated the Romans at Soissons in 486, which date may be accepted as the beginning of French history. Clovis added the valley of the Seine to his kingdom and Paris finally fell before him. At this time Clovis was not converted to Christianity and everywhere he and his followers went they plundered the churches as thoroughly as they did castles and cities.

The typical Frank soldier was tall and fair, with long hair hanging in two braids in front of his shoulders. Long hair was considered a sign of distinction and was worn by leaders and those in authority. The warrior's head was covered with a primitive helmet, he wore shoes of leather and a

long tunic covered, in cold weather, with a heavier coat made of the skin of an animal. This was later succeeded by a coat of mail. He fought with a javelin or lance, sword and dagger, and carried a shield.

Some years previous to this time Gundachar, King of the Burgundians, had been converted to Christianity. At his death his four sons should have divided his kingdom but Gundobald became king through treachery. Clotilda, daughter of one of his brothers whom he had killed, was a beautiful girl who attracted the attention of Clovis and when Clovis demanded her in marriage Gundobald dared not refuse. Clotilda was a Christian and determined to convert her husband. Her first son, baptized a Christian, unfortunately died in infancy, which strengthened Clovis in his paganism. Clovis, in the progress of a vital battle against the Teutons, appealed to the Christian God and won the victory. When he returned home he was baptized with great pomp and ceremony at Rheims by St. Remi, on Christmas Day. Rheims has since been the coronation place of all the French kings.

Nearly all of the people of Europe were now of the Christian faith, with the Eastern Church predominating in number, as the Teutonic tribes had been converted by missionaries from Constantinople.

The Franks, as well as the rest of the Teutonic races in Gaul, had come so much under Roman influence that they naturally turned to the Roman Church. The Franks were not only the most powerful division from a military standpoint but they now had the approval and the protection of the Church of Rome and Christian bishops constantly exercised their influence in support of Clovis, thus giving him control of all of the Orthodox Christian states in Gaul.

His enemies, the Goths, were Eastern Christians and as such could not hope for the sympathy of the Roman Church. Clovis formed a compact with the Church to drive the Goths from Gaul. This was the first war in history on the order of the Crusades, a war undertaken at the instigation of the Church. Clovis came upon the Goths in the plain near Vougle, where he defeated them and killed Alaric, their leader. Later he overcame the Visigoths in the south. In recognition of all this the aged emperor Anastasius made him a Roman Consul, a dignity which in no wise limited his independence of action but which pleased him much.

Clovis now took up his residence in Paris, where he died early in the Sixth century. During his later years he dressed in Roman royal purple robes, imitated the feasts of Rome and made laws for the Franks modeled after the Roman code.

Before his death he extended his domain to the Rhinelands and north to the English Channel.

The Salic code, a system of laws which was formulated in the Fifth century, was at first only a series of tribal customs which had been followed for many years before they were written into laws. They were probably first put into written form under the direction of Clovis early in the Sixth century.

Several copies of the law are still extant. They were written in the corrupt Latin of the Franks but each paragraph began with a Teutonic word, which was probably intended as a clue to the rest of the text for people not thoroughly familiar with the Latin.

The very early copies show no religious influence, probably because at that time the people were so equally divided between Christians and pagans that no laws showing religious bias could have been fair to all the people. The laws were chiefly concerned with a penal code and with regulations in regard to the inheritance of land. As time went on the laws were revised and added to and the influence of the Church became more apparent.

One of the important features of the Salic law was the forbidding of women to inherit any landed estate which was not acquired but which belonged to the family by inheritance. This in-

cluded the crown, so that after the introduction of this provision no woman could inherit the kingdom. This particular clause eventually came to be known as the Salic Law.

At a later date the provision for trials by ordeal were incorporated into the Salic laws. These trials were considered a miraculous means of determining truth or justice and are common to all primitive humanity, still being practiced in the Far East. They are based upon confused ideas of divine interference, divination and human endurance. All of the ordeals used in the Dark Ages are closely related to those used by the Hindus, even in details.

The trial by water, which was persisted in for many centuries as a test of witchcraft, consisted in binding the suspect and throwing him into the water. If he floated he was adjudged guilty, as the pure element would not receive him, if he sank he was considered innocent and drawn out again.

The ordeal by heat had many variations. The suspected person was forced either to walk over heated stones or iron bars, or to carry them in his hand. If innocent he was unharmed, if burned his guilt was considered proven. There were many variants of this ordeal by heat, one of which consisted in walking through flames, another in plunging the hand into boiling oil or water.

The ordeal of the cross was used where two people were suspected of a crime. To determine which was guilty, both had to stand with arms outstretched during the reading of divine service. The one who first dropped his arms was adjudged guilty.

The ordeal by combat was the natural, primitive method of settling any difficulty and is still the first impulse of the individual, and trial by single combat, either between principals or selected champions, is still universal among primitive people. Rulers did not as a rule enter into single combat, although there were notable exceptions, particularly at the time of the Crusades. Prelates and women were always represented by champions. The defeated one was adjudged guilty, for the simple conclusion was that God would surely give the victory to the innocent. The defeated man, if he came through the combat alive, was sometimes permitted to retire from the world into a monastery or was condemned to death or to lose a hand.

The chief difference between the Roman and the Salic laws is found in the attitude toward individual rights and toward slavery. The Roman laws were designed for the good of the state as a whole, while the laws of the Teutons gave great attention to securing justice for the individual. Even slaves were to some extent considered, for they were permitted to live in their own houses

and only a portion of their earnings or produce went to their masters.

In the reign of Clotair II, in the year 628, the Latin name of Francia or France was given to the territory inhabited by Gallicized Franks. The eastern part of the kingdom was called Oster Ric and was inhabited almost entirely by small German nations. The western part of the kingdom, or Neustria, was the part we have already designated as France.

Subsequent years saw constant strife between rival leaders and warfare against rival races. Bloodshed was continuous and there was no peace. When Charles Martel, the Charles the Hammer of song and story, of the Caroling family, defeated the Moors at Tours in 732, France in truth became a nation, her national characteristics clearly defined, and through all vicissitudes she has maintained and strengthened them to this day.

Ireland

NO people in Europe have a legendary history to compare in length and detail with that of the Irish. Isolated for a longer period than any other European nationality, their sole dependence for a record of the past was upon bards or sages set apart from others for this very purpose. When Christianity came to the island these sages carried back the pedigrees and elaborated the legends until they accounted for the people of Ireland, their kings and their battles, from the time of Noah with a wonderful consistency and fullness. These legends, handed down from one sage or oral historian to another, account with surprising accuracy for the development of the various tribes from the Stone Age, through the Bronze Age to the beginning of history, and are the basis of all Irish literature.

Their religion approximated that of the Druidical priests of southern England and the extreme west of France but with the added mysticism of the Irish, much of which persists to this

day. It is probable that the Druidical religion came from the peninsula of Finisterre in France through Britain into Ireland and succeeded a more spiritual conception of the Deity. Even with the coming of Christianity the Irish, like the Bretons of France, could not quite give up their belief in the old gods and this faith was transformed into a belief in fairies which persists to no small extent to this day in both Brittany and Ireland.

The early history of Ireland shows no centralized government and indeed the divisions and dissensions of the Irish, poetic and impulsive, have been their undoing from that day to the present time. Like the people of Europe, the Irish were divided into different kingdoms, each with a ruler, and all of these kingdoms were at war with one another at different times; but unlike the people of Europe, even a common enemy has never been able to entirely unite the warring factions in Ireland.

Under each king there were a number of chiefs, each the head of a clan made up of families related to each other, and these chiefs supported their king in war. A certain distinction was given to the king residing at Tara but this did not signify complete loyalty or a national organization. The distinction is vague and he was not an overlord, but a king among kings.

Even before Christianity was brought to Ireland there was a considerable amount of literary

activity, though it was a pale shadow compared to the bright light of learning which centered in Ireland and shed its illumination over all Europe between the Eighth and Eleventh centuries.

It is said that in the year 433 Pope Celestine sent Palladius to convert the Irish, but his mission was not successful and it remained for St. Patrick to found what became the greatest Christian civilization between the Eighth and the Eleventh centuries.

St. Patrick was born about 387 but his nationality and place of birth are still a matter of dispute. Some authorities say that he was born near Dumbarton, Scotland, from whence he was taken captive by some of the Irish forces which were then raiding Britain and Gaul. According to these authorities he was made a slave, serving a chief named Milchu as a tender of sheep for six years in County Antrim. He escaped and fled from Ireland and wandered in Britain and Gaul for many years, but always, he says in his "Confessions," the thought of Ireland was with him and he felt a special mission to preach Christianity to the Irish people.

Other authorities claim that St. Patrick was born in Boulogne in northern France and some later authorities say that he was an Italian. However this may be, it is certain that he was a captive in Ireland for six years, that he escaped and

that in 432 he returned to Ireland, landing at Wicklow to begin his mission.

Much of the life of St. Patrick is lost in legend but it is certain that he was driven from Wicklow by the native chief and fled north to Lecale in County Down. Here the chief listened to St. Patrick's story and became converted, followed by all his tribe. So his mission began. He bent his energies to converting the chiefs, knowing that their tribes would follow the example set by the leaders. It was not long before he had converted Laoghaire, then king in Tara, and was given authority to preach Christianity all over Ireland. St. Patrick died on the 17th of March, 465, which day is generally accepted as his birthday. Never was the Christian faith received with such enthusiasm as by the Irish people. They built churches, schools and monasteries and sent out missionaries to every part of Europe and in their own country established a supremacy in literature and music which was not rivaled until the time of the Renaissance.

One of the most famous of the followers of St. Patrick was St. Colombo, who founded the monastery of Durro and then went to the island of Iona and built another great monastery there. He brought Christianity to Scotland and his disciples, Aidan, Finan and Colman, all Irishmen, went as missionaries to Britain. Colombanus, another Irish missionary, went to the Gauls, Germans and Ital-

ians and founded the monasteries of Luxeuil and Fontaines in France. San Colombano in Lombardy was named after this saint.

In the Sixth century St. Gaul founded the monastery of his name in Switzerland, St. Fridolin founded the monastery at Seckingen. There are other illustrious names, St. Fiacre of Breuil; Argobast and Florentius, bishops of Strassburg, and later Dungal, the astronomer, who won the patronage of Charlemagne. So numerous were the missionary priests of Ireland that it was called the Isle of Saints, but the work of the Irish missioners in Great Britain and northern Europe has been largely overlooked in ordinary historical narrative. They were individualists and when they came into contact with the co-ordination and discipline of Latin prelates there was friction which was augmented by the adherence of the Irish to the Easter of the Eastern Church. The Western Church naturally dominated but the result was a long standing conspiracy of silence which refrained from giving the Irish ecclesiastics proper credit for their great work.

Literature, music and art flourished during these first centuries, though political unity was as far away as it had been in the barbarous days before the time of Christianity. In music and poetry the Irish excelled. Their strolling minstrels were welcomed at banquets all over civilized Europe.

Their instrument was the harp and while we know little of their music, the ancient Irish poetry remains to show us how high their literary attainments were. The recent revival of old Irish literature has brought to light and translated many poems which are ranked among the world's literary gems. Irish professors taught in some of the best schools of Europe and they developed a legal system, called the Brehon laws, which ranked very high for the time in which it was produced.

The position of women was high in Ireland, where reverence for the Virgin was early recognized as one of the leading tenets of their faith. It is said that in the early days of the Church in Ireland some of the lesser clergy, called Coarbs, were women.

All this civilization might have been a lasting thing had it been protected and supported by any kind of national unity, but that was ever lacking. The Norsemen sailing from Scandinavia in the Ninth and Tenth centuries found Ireland helpless to protect itself. Divided among themselves, they could not unite for defense, for as soon as one king would defeat the Norsemen some other Irish king would ally himself with the Norsemen and fight against his native land. Not until the advent of Brian Boru, one of the great Irish heroes, did a leader appear strong enough to unite the entire country. He conquered the Norsemen, de-

feated his enemies among the Irish rulers and was for a brief time Ard-re, king of all Ireland in reality as well as in name.

During Brian's brief reign he built bridges and roads, strengthened forts and tried to repair the damages to Irish civilization which has been wrought by the invaders. To this end he brought books from all parts of the world and encouraged study among his subjects, but his reign as chief monarch of Erin lasted only fifteen years. At the end of that time the Norsemen who were still in the country, their stronghold being Dublin, combined with some of his own people, started a revolt and Brian Boru was finally killed. This division between the north and south of Ireland became apparently as everlasting as anything in human experience. Though Brian Boru did not make permanent the unity of Ireland as a nation, he did break the power of the Norsemen. They continued to live in Ireland but they were absorbed by the Irish people just as every other race which has lived in Ireland has been absorbed by them.

The Irish continued to fight with each other and in the intervals to fight against the English, who were beginning their Irish aggressions. The Normans had made settlements in Wales and they came over to Ireland, taking possession of territory in the name of England. So great was the power of the Irish to absorb whatever people came

among them that these Normans were soon more Irish in their sympathies than the Irish themselves. Pope Adrian IV gave Ireland to King Henry II of England but Pope's gifts were often hard to keep and the real story of British supremacy in Ireland belongs to later times.

Aside from the literature which is still extant and a few beautifully illuminated manuscripts, such as the Book of Kells which is still preserved in Trinity College, Dublin, there are few things to tell us of the glory of Old Ireland except church ruins and an occasional sculptured cross.

The Irish cross differs from the early crosses found in other countries in several ways. From the very first the Ionic cross, as it is now called, was made in combination with the "wheel," an open circle placed at the intersection of the arms of the cross. This wheel served a double purpose. It was a strengthening support for the cross and also symbolized the nimbus which was from earliest times placed about the heads of our Lord and the Saints by Christian artists.

Though at first the Christ was not sculptured on the cross he was there in imagination and the circle enclosed the Divine Presence like a halo. Often the open spaces of the circle were filled up with an intricate network of carving, seldom having any religious significance but added purely for artistic effect.

In no other country do we find as elaborately sculptured crosses as in Ireland. The largest of these were built out of doors, as the first Christian worship in Ireland was conducted in the open air. An easy explanation of this is found in the old religion of Ireland which was an outdoor worship. Such places of worship as the Druids had were open to the sky and St. Patrick built up the new religion on the ruins of the old, leading the people to Christianity by easy and natural stages.

The southeast cross at Monasterboice, the cross at Castle-Dermot in County Kildare, the cross of Clonmacnois and the cross of St. Patrick and St. Colomba at Kells are the most important of these great sculptured stone monuments. They are covered with sculpture, not figures of Christ or the Saints, but with motifs and designs which for the most part have no religious significance. Many of the scenes presented are of a historical nature.

Kells, in County Meath, is rich in old Irish ruins. St. Colomba founded a church at Kells in the Sixth century. In 804 the people from the island of Iona found refuge there from the Danes and built up one of the greatest seats of Irish learning and art. A round tower ninety feet high, the ruins of the stone-roofed church and three sculptured crosses remain to haltingly tell the story of the past.

The carrying of staffs by bishops was an early development of the Christian Church in all countries. These staffs, called croziers, symbolize Christ as the Good Shepherd, and when a bishop was deposed his staff was broken. The earliest staffs were very simple, ornamented with a crook symbolic of the power of the bishop over his flock. Later the upper part of the staff and the crook was elaborately ornamented. A curious story is told of the crozier of St. Patrick which was called the "Staff of Jesus."

St. Patrick once went on a visit to an island ascetic named Justus. This Justus told St. Patrick how Christ had once visited the island as an unknown pilgrim. He received such kind treatment that on departing he left his staff, giving instructions that it was to be presented to a follower of his, named Patrick, who would one day visit the island. This staff is still in the possession of the Irish Academy and is the one with which St. Patrick is credited with having driven all the reptiles in Ireland into the sea.

The incorporation of the Irish ecclesiastical foundations into the general organization of the Church of Rome ended the world influence of the Irish as a nation. Individual Irishmen have been leaders throughout the world in all the intervening years. No army of the world, no capital of modern times, but has owed much to the unmeas-

ured daring, ready wit and boundless resources of the Irish.

The account of the endless struggle of the Irish for independent nationality covers unnumbered pages as tragic as any in the great book of history. On the one hand endless effort, ill timed or ill prepared, marked by devotion and heroism and marred by lack of unity and treachery; on the other hand endless stupidity, tyranny and cruelty; and the end is not yet.

Great Britain

JUST before the coming of Christ the Roman Empire so occupied the center of the world's stage and the interest of the few writers of the time that little is known of the other peoples of Europe, except as the Romans waged wars against them and wrote of these wars.

Nevertheless there were other peoples, less civilized than the Greeks and Romans it is true, but possessing stamina, bravery and hardihood which would carry them through the troublous times to come and enable them to found governments and civilization which would far surpass those of ancient Greece and Rome.

Originally what we now know as the islands of Great Britain—Scotland, England and Wales, and Ireland—were all inhabited by the same Celtic people, speaking, however, many different dialects. The inhabitants of Ireland were called Scots; those of Scotland, Picts, and those of England, Britons. These people were semi-savage when we first learn of them. They lived on the

flesh of cattle which they raised, used the skins for clothing and stained their bodies with the juice of roots and berries. Agriculture was almost unknown among them. The climate of Britain was misty and chill and the country was thickly covered with forests and swamps. In the midst of these woods the early Britons built their walled cities. Rude towns or mere camps of straw-covered huts, they would have seemed to us. Around the collection of huts a deep ditch was dug and outside of that was placed a wall of mud or of the trunks of trees laid one on top of the other and cemented with mud.

The people were hopelessly divided against themselves into a number of little kingdoms which were constantly at war with each other. The whole life of the people was wrapped up in warfare and they seem to have had little time for the development of any of the arts of peace. They made baskets and rude earthenware, and wove a coarse cloth from the wool of their sheep. They made crude boats of basketwork covered with the skins of animals, but they never went far from shore and had no commerce with other countries. Their broad-bladed, awkward swords were of a soft bronze made by themselves and their daggers and shields were of the same metal.

The Britons were very fond of horses and raised many of them. These, like everything else

which occupied their attention, were used in their warfare. They did not ride their horses but hitched them to chariots. These chariots were made of wood, not quite breast high, open in the back and with solid wooden wheels. One man would stand up and drive, carrying with him three fighting men. Sword blades were fastened to the wheels of the chariots which were then driven through the enemies' battle lines, mowing down and wounding any whom the men might miss. The horses though small were well trained.

The early religion of the Britons was probably some very primitive worship of the sun and moon. The later religion, in vogue at the time of the first invasion by the Romans, was the religion of the Druids, which came to them from the extreme west of France. The priests, who called themselves Druids, were supposed to be powerful enchanters. Among their beliefs was the unexplained veneration of the oak and mistletoe. They located their places of worship in the midst of groves of great trees and built temples of immense stones open to the sky. These temples were so superior in construction to the rest of the buildings of that time that it was commonly supposed that the priests possessed secrets of construction that were hidden from the people. This added to their prestige and gave weight to their claims of magical power. They carried what they called magicians'

wands and wore about their neck a charm supposed to be a serpent's egg enclosed in a gold case.

The worship of the Druids included human sacrifice. They possessed considerable administrative power, for they kept the people in constant terror of them. Those who entered their priesthood came to them as young boys and lived with them in the sacred groves until they came to manhood and their education was completed. Fragments of some of the Druidical temples and altars are still remaining, at Stonehenge on Salisbury Plain, and another at Kitscoty House in Kent.

The earliest outside influence to come to the Britons was from Phœnicians. They came in their ships, and discovering that tin and lead were to be had, made frequent trips and took the metals to the Gauls then living in what are now France and Belgium. The Gauls became interested in Britain through the stories of the Phœnicians and they came and settled on the south coast. These invading people brought with them some slight improvements in methods of living but the Britons were still to all intents a savage people.

Some people say that when Cæsar first invaded Britain he found two races of people there, the Celtic tribes in the interior and a people, probably the descendants of the Gauls, living on the coasts. In the year 55 B. C. Julius Cæsar made his first invasion of Britain, sailing from the north

coast of what we now know as France, with eighty vessels and twelve thousand men. From this point the written history of Great Britain begins. The Britons fought bravely but they were comparatively easily conquered by the superior fighting methods of the Romans.

Cæsar accepted proposals of peace and left, only to return again the following Spring with a larger force, eight hundred vessels and thirty thousand men. The tribes of Britain united against the common enemy, choosing as their leader Caswallon, or Cassivellaunus, as the Romans called him. However, those so long divided among themselves could not fight in common. They began fighting with each other, and though with concerted action they might have driven the Romans from their shores, Caswallon, discouraged by the lack of co-operation, again sued for peace and the Romans departed without having made any permanent settlement or establishing any centralized government in Great Britain.

This was but the beginning of five hundred years of warfare between the Britons and the Romans, during a great part of which time Britain was a province of the great Roman Empire. Much of this history is known in detail, for the Romans commemorated it in written histories. The warfare continued until almost up to the end of the Roman Empire, when the legions of Rome were

removed from Britain to protect the interests of the Roman Empire nearer home.

It is true that there was peace for almost one hundred years after the second invasion of Julius Cæsar, during which time the Britons had an opportunity to improve their mode of living, having learned much from their Roman invaders.

Britain was a part of the Roman Empire but it took a long time to persuade the Britons that this was so. They were in almost continuous revolt against their conquerors. Suetonius came from Rome, attacked Mona, now the island of Anglesey, where the Druids celebrated some of their most sacred religious rites. He burned the Druids in the wicker cages usually reserved for the victims of the Druids themselves.

Then came Agricola, who spent seven years subduing the part of Britain which is now called Scotland; Hadrian came and saw his soldiers killed by thousands; Severus came many years later, and yet the people were never conquered more than nominally, for there were so many kings in Britain that at least one of them was usually in revolt against Rome.

Caracalla, the son and successor of Severus, probably did the most of any Roman general to promote peace in Britain during the Roman control. He accomplished this by diplomacy rather than force of arms. He lightened the bur-

dens of the Britons, gave them back a part of their land and allowed them the same privileges as his Roman subjects.

This did not mean that the Britons lived in peace, however. New enemies had arisen, against whom both Romans and Britons united. These were the Saxons, who came from the north of the Rhine. They were more able seamen than the Romans and came in great numbers in their ships, plundering both Gaul and Britain. It was during these wars that the Britons first began to fight upon the sea. The Scots also came from Ireland and the Picts began to make incursions from the north into Britain.

Still the Roman regime continued, though the people revolted over and over again. In the Fifth century, in the reign of Honorius, the Britons rose for the last time and declared themselves an independent people. They could not have better chosen their time, for the Empire had been long on the decline and the Romans needed all of their legions at home to protect their interests there. They withdrew their soldiers and the Britons were an independent people.

Great changes had been brought about in Britain during the Roman occupation. The Romans brought their civilization with them and contact with it softened the savagery of the Britons and improved their manners and dress. The Roman

roads were the foundations of some of the English roads of to-day.

Most important of all changes was the bringing of the Christian religion to Britain. Other Christian missonaries had come to Britain before St. Augustine, a Benedictine monk, but to him belongs the credit for Christianizing Britain. He came in 596, sent as a missionary by Gregory the Great. Bertha, the wife of Ethelbert the King, was already a Christian and when St. Augustine came, Ethelbert was baptized and ten thousand of his followers along with him. St. Augustine was made Bishop of Canterbury and built the church from which sprang Canterbury Cathedral. Sebert, a nephew of King Ethelbert, built another church in London on the site of what had been a temple to Diana. This church was the beginning of the Westminister Abbey of to-day.

With the departure of the Romans, the Britons found it more difficult than ever to combat the incursions of the Picts and Scots by land and the attacks of the Saxons by sea. They were at one time moved to appeal to the Romans to return, sending a message to Rome called "The Groan of the Britons," but Rome was busy protecting herself and could render no assistance, so that the Britons finally decided to make peace with the Saxons and invite them into the country to help in keeping out the Picts and Scots.

A British leader named Vortigern made a treaty with two Saxon leaders named Horsa and Hengist. The Picts and Scots were driven out and Rowena, the daughter of Hengist, was married to Vortigern and thus the alliance between the two peoples was cemented. The Saxons came pouring into the country, settling in the west in what is now known as Wessex; in the east they settled Essex, in the north Norfolk, and in the south Suffolk.

Gradually seven states were formed in Britain, called the Saxon Heptarchy, and during the early years of the Heptarchy there were five kingdoms maintained by the Britons, but gradually they were crowded into that part of the country now known as Wales, Devonshire and Cornwall. It is here that the legendary King Arthur is supposed to have ruled. There are still to be seen ruins in Cornwall which are called King Arthur's Castle.

Britain was the name given to the land by the Romans. The Saxons called it Angle Land and the people Angles. Hence comes the present name England and the derivation from the Anglo-Saxon is as obvious.

When the Romans ruled the land they maintained their own customs and in and about their camps administered their own laws. The two races never became one and the relation between the Romans and Britons was always that of con-

querors and conquered. The withdrawal of the Roman legions left the Britons weak and broken in spirit, easy of ultimate subjugation by the Saxons, and it was after the coming of the Saxons and after the beginning of the Sixth century that the magnificent organization known as English Civil Law began to take form.

The primitive impulse for unlimited revenge had long before this time been hedged about by custom until it became the law of an "eye for an eye and a tooth for a tooth." The early English society was a primitive society recognizing the family tie as its closest bond. The family leaders wisely recognized that indulgence in personal revenge was chaotic and in this regard substituted the family for the individual, so that the custom was developed of laying a fine not upon the offender but upon his family, payable not to the victim but to the victim's family. Thus each man became accountable to his family for his actions, an accountability which eventually extended to a larger circle.

The first work approaching nationalized government was accomplished in the reign of Alfred the Great, which began in the year 871. Alfred united the Heptarchy of seven Saxon kingdoms under his own rule and administered the entire government of the united kingdom from his own court. The Saxons were a Teutonic people.

They had no written laws but various customs had become accepted as laws from years of use. The basic principles of all the relationships of the Teutonic peoples was personal freedom and this principle the Saxons carried with them into England. It has been the greatest factor in all English law from that time to the present. The present distinctness of the English law, the refusal of the English to accept the Roman law or modify it to their use, can only be attributed to the genius of the people. There is no other reason why the imprint of the Roman law should not have been as deep upon the jurisprudence of England as upon that of the other European nations.

Among the early Britons the king was not an arbitrary ruler. He was first among his people but if he led them unwisely or did not rule to suit them they very quickly displaced him. The kingship was to some extent hereditary but it usually went to the strongest man in the kingdom. If a king died leaving a son old enough to wear the crown and defend it, he naturally came to the throne of his father; if he was a minor or a weakling the crown would be taken by the deceased king's brother or some other member of the royal family and held until some stronger man appeared, or until some one of the line displeased the people to such an extent that he was deposed by popular action.

We cannot say definitely at just what period the intermediate leaders were chosen by the people and when they were chosen by the kings. Some of the kings assumed more power than others and unless the rule of the king became too oppressive the people were inclined to let him have his own way.

Alfred the Great deposed many of the men in office and put others in their places. It is quite certain that the lands which went with these offices changed hands at the same time, for it was long before a man in England could be sure that his heirs would inherit his estate and even longer before the law of primogeniture, or the inheritance of title and lands by the eldest son, was established.

Even in the Eleventh century we find, in the laws of Edward the Confessor, that the dukes, earls and sheriffs were elected by the people owning land in the district with which they were connected. These land owners, or freeholders as they were called, met yearly in the folkmoat or county court and elected from their own number the men who were to hold the county offices. It was at these yearly meetings of the folkmoat that the freeholders swore allegiance to the king.

Each year the English court held what was called a wittengamot, or assembly of wise men, whose consent was necessary before the king could make any laws. This assembly was composed of the

bishops and abbots, the county alderman and the important military men. The assembly was never large for only large land owners were eligible, as between four and five thousand acres must be possessed by the man who entered the wittengamot.

These notables or nobles were themselves rulers of their own estates just as the king was the ruler of the entire country; that is, largely by the consent of the people over whom they ruled. Under the nobility were the small freeholders and those who owned no land but cultivated a part of some noble's land, paying a rental in kind and giving support to the noble in time of war. This condition paved the way for feudalism.

Aside from the great national council at the king's court, to which only nobles and the higher clergy were admitted, there was a shiremot or county court in each county to which all freeholders were admitted. Here both civil and church cases were tried and any man not satisfied with the decision of this court had a right to appeal to the king.

The punishment for all crimes in those days was severe but the crimes could be settled by fines, even murder being adjusted in this way, the fine being large or small according to the position and importance of the person killed. One-third of all fines paid into the county court was turned over to the alderman or earl at the head of the county,

two-thirds going to the king and constituting a great part of the royal revenue.

There was, below the freeholders, a large serf population which had no voice in the government. These serfs were virtually slaves, prisoners of war, men who had been unable to pay fines or to meet debts. It was no unusual thing for a man to turn over his children to satisfy a debt. The serfs were considered the property of the individual, although there were many instances where the serfs went with the land.

Written deeds were at first rare and important transactions were made at the court meetings, in order to give them publicity that they might be more easily upheld. It also became the custom to make notes of important transactions upon the blank leaves of the parchment, county Bibles, where they were considered sacred from erasure or alteration. The continued growth of agriculture caused land to assume an intrinsic value aside from its importance to military power, because of the retainers upon it. So it became necessary for the king, to be sure of a noble's support, to promise that he should hold his land throughout life and that his heirs should inherit it after him. The complicated laws of inheritance were of slow development.

English law has come to divide with Roman law the whole civilized globe. Each judicial

decision in English law is not an isolated fact but a tiny addition to the stability of a great edifice.

The development of the English language is a subject well worthy of the many textbooks that have been written concerning it and the much study it has received. The English language is in no sense native to England but is a composite of various languages and influences, all dating from the time of the occupation of Britain by the Romans. Little is known of the earlier language of the Islands except that it was somewhat like the primitive spoken language still used in out of the way parts of Wales, Cornwall, Scotland and the Orkney Islands.

Students divide the language into Old, Middle and Modern English, with many subdivisions. Only the latter is the language with which we are now familiar. The first division, that of Old English or Anglo-Saxon, is more foreign to our tongue than are any of the modern languages. It is different not only in words but in grammatical construction.

The language is a growth so gradual that at no point can one say definitely that here occurred the change from Old to Middle English or here Modern English commenced. The present result, compared with the beginnings, is so distinct as to seem unrelated, did we not have evidence of the growth from one to the other.

The Roman influence has been more continuous than any other as it has been exerted more persistently, both directly and indirectly. Directly at the time of the Roman occupation and for long afterward, when all records and written communications were in Latin which was the language of the Church and of all learning. The indirect influence has been continuous, for French, a Latin language, was for centuries the language of the court and polite society.

In brief, English is a language of Teutonic origin, of short, sharp, direct words, modified by the many syllabled words of the Latin. So the Teutonic derivatives are words of homely origin; the Latin derivatives, those used by the professions and in complex matters. The English language is exceptional in this knitting together into a strong and flexible combination of two such dissimilar elements.

Mahomet

ARABIA is a great unwatered tropical peninsula, made up of mountains divided by fertile valleys and desert wastes of rock and sand relieved by an occasional oasis. It is cut off on three sides by the waters of the Red Sea, the Indian Ocean and the Persian Gulf, and on the north by low mountains and great stretches of sand traversed by infrequent caravan routes leading from oasis to oasis.

This forbidding land has been occupied from before the beginnings of history by the Arabs, an isolated people of disputed origin, possibly with an infusion of Ethiopian blood; dark, lean, clean-limbed horsemen of fine personal habits and alert and active minds.

Their social organization was and still is primitive, that of the family and clan or tribe bound together by mutual need and interest. The leaders, sometimes hereditary, were usually recognized because of their individual force or prowess, their recognized good judgment, or their posses-

sions. Slavery was universal among them. The traditional accounts of the early Arabs paralleled those of the Hebrews and are probably derived from them.

Their authentic history is fragmentary; mere chronologies of feuds and rivalries of varying degree between individual clans or loose federations of clans. These tribes retained their liberty more continuously than any race in history, for their country was inaccessible, they prided themselves on their mastery of arms and horsemanship, and they were nomadic warriors whose land offered little attraction to conquerors and there was no central government which, if brought under control, would carry with it the subjugation of the people.

Their early belief was in a single God, with which high conception they combined the worship of the stars, which was to be expected of a people given to the care of herds and a life in the open. Combined with these beliefs was a worship of inferior deities whom they called companions of God and whom they represented by crude images of men and animals. Some of these idols were merely rude stones.

Their early poetry was remarkable for delicacy and polish. Poets were held in great esteem and highly rewarded. Oratory was practiced but was not recorded and of prose there was

none. Their chief social diversion was story telling. Professional story tellers were everywhere welcomed and given security even in time of war. The group of tales known to us as The Thousand and One Nights appears to have been first gathered into form in Bagdad in the Eleventh century, but no one can even guess at their origin or antiquity. There are a number of other collections of the same sort; most are cast in the first person, all are full of events and action but none attempt to analyze emotions or lay open the workings of the human mind.

Great numbers of Hebrews had fled into Arabia from the persecution of the Romans and although their religion was not unknown in northern Arabia before the Roman conquest of Judea, after that time their teaching made many converts and they had come to have much influence. Christianity also made some progress in Arabia, particularly in the cities, for cities had come to be established along the trade routes.

The division of the Roman Empire and its final breaking up resulted in a condition of political and religious chaos in the East which paralleled that we have already noted in the West. The Eastern empires, which had been first welded into a political whole by Alexander the Great and been again combined under the Romans, began to assert their individuality, not because of their inherent

strength, but because there was no longer any external power which could control them.

This political confusion was accompanied by an intellectual and religious confusion which was just as marked. Imperial Rome had so long led, not only politically but in learning and religion, that when that leadership ended there was a long period of intellectual and religious anarchy, particularly in the East. Eastern Christianity was centered in the state and when that lost control, leadership was gone and innumerable sects sprang up which developed the keenest rivalry, not in good works but in disputes regarding niceties of doctrine. The basic truths and dictums of Christianity were well nigh lost sight of in these endless disputes, so that the form and expression came to be given greater deference than the spirit of Christ's teaching.

Added to the destruction of intellectual and religious standards, there came another weakness which always accompanies the downfall of these two. The luxury of Rome, which had so much to do with her undoing, swept back over the East from whence it had come. The love of ease added its part toward weakening the Eastern provinces.

Arabia at the time was inhabited by a people just emerging from a patriarchial form of government, with all the qualities, good and bad,

which this implies. They were numerous, simple, hardy and courageous, free and hospitable. They were also impetuous and revengeful. They were divided into tribes closely bound together by family ties, and within these bounds they were absolutely honest but their respect for property rights did not extend beyond their own tribe. These tribes were constantly preying upon each other in the country districts and at best living under an armed truce in the cities.

Situated as it was and inhabited by so sturdy and independent a people, Arabia was less affected by the tendency toward luxury than were her neighbors to the north. Nevertheless, laxity was beginning to break down the primitive virtues, particularly in the cities.

MECCA, a city of some twelve thousand inhabitants, whose low flat-roofed buildings were grouped about the well Zem Zem, which tradition said had been discovered by Hagar and where her son Ishmael had established himself, had for centuries been considered a sacred spot and a place of pilgrimage. It was in theory a place of sanctuary where peace ruled, even among members of the tribes at war with each other. The barter and exchange between its inhabitants and visiting pilgrims added to its importance until it had come to a considerable trade center.

Mahomet, the master mind of his age, son of a poor man of one of the influential tribes, was born in Mecca in 571. His uncle took charge of him when he was a child, trained him as a merchant and sent him on journeys into Syria, where he came into touch with the teachings of Hebrews and Christians. He became manager for a wealthy woman and eventually married her, though she was much the older.

The evils at Mecca which aroused Mahomet's antagonism were threefold, religious, social and moral. The local religion was idolatry, there was intermittent violence and bloodshed between the tribes residing in Mecca and, because of the absence of proper standards, there was constant injustice and immorality.

Just when Mahomet determined to establish himself as a religious leader is not known. From childhood he was subject to nervous attacks, which are given no special notice by Mahometan writers but which are cited as pointing toward epilepsy by Christian authorities, who thus account for the swoons or trances into which he many times went in receiving his revelations. What his secret motives were no one can tell. The idolatry and religious laxity about him brought about his determination to re-establish in Arabia the worship of the true God; the God of Abraham, Moses and Christ. This laudable ambition may be fairly stated as his initial aim and the claim that he delib-

erately set about establishing himself as the head of a religious hierarchy is hardly to be credited. His earlier teachings give no evidence of such ambition. He did not profess to set up a new religion but to restore that derived from God through the Hebrew prophets. His followers look upon him as a prophet speaking words dictated by God. His opponents regard him as either a religious maniac or a man of single purpose and fixed will, with a genuis for leadership and measureless ambition.

The truth does not lie in any of these extremes. A man's motives must be judged by weighing a multitude of influences. Actions alone do not give a fair basis for judgment. A man's morality can only be judged by the standards he knows. Mahomet was of a people who for centuries had been tribesmen and predatory warriors. Their religion was vague and characterless, cluttered with puerile and meaningless rites, and they were polygamous and slaveholders. Unquestionably, his earlier teaching was an improvement over the beliefs then common, and just as unquestionably it was fitted to the capacities of his followers, as is proven by the ultimate general acceptance by the Arabs.

Just how much Mahomet believed his own statements, no man can tell. No man can measure religious enthusiasm or personal ambition. His

first contention, "There is but one God," we cannot question, and this axiom he maintained throughout his career. He was a man of genius and commanding mind. His moral qualities were in advance of his time and environment and there can be no doubt as to his intellectual ability, or force and adroitness as an executive.

His creed taught the unity of God; belief in His prophets, the greatest of whom was Mahomet; predestination; the resurrection of the body; a last judgment, and a future state of everlasting reward or punishment.

He taught charity and made no attempt to acquire wealth after undertaking his teaching, and in the early days of his propaganda beggared himself and endangered his life for the cause. He exercised quick justice and alert common sense in coming to decisions and adjusting differences among his followers, but had no education and it is doubted by some authorities if he could read or write.

The inherent weakness of his teaching was in his lack of constructive imagination. This lack of foresight made it impossible for him to incorporate any flexibility into his doctrine. He assumed that the system which he introduced would be continuous, but his teachings were in no sense universal and were only applicable to certain phases of civilization.

In his fortieth year he confided to his wife that the angel Gabriel had appeared to him with the great news that he, Mahomet, had been selected as a prophet of God. The woman appears to have accepted the statement without question and at once set about aiding him in his mission, which was for a time carried on in private. His wife, his servant, a cousin and his son, all members of his own household, credited the great message, nor did he have any difficulty in gaining as secret adherents six of the leading men of Mecca. These and a few more had been won over in three years' time, a humble beginning for world empire. Mahomet then began to preach in public and persecution at once commenced, a thing which has always been an aid to religion.

The Koran contains all of the revelations of Mahomet. The literal meaning of the word is "the book which ought to be read." There are one hundred and fourteen divisions or chapters, called Suras, each with a distinguishing title. Part was delivered at Mecca, part in Medina, and this serial production of the Koran, extending over twenty-three years, was undeniably clever. By this device Mahomet was able to constantly supply himself with new communications and decisions whenever confronted by problem or emergency.

There are several editions of the Koran. Two of these editions were published at Medina,

a third at Mecca, and others to the total number of seven in various places in Arabia. The chief disagreements between the editions of the Koran are in the divisions and number of the verses.

The book is somewhat shorter than the New Testament. The contents are varied. There are moral reflections, theology, repeated protestations of the power of the only God, and idolatry is severely condemned; there are civil laws and social provisions, and promises regarding future reward and punishment. The lives of many of the Hebrew patriarchs and prophets are related. Their dangers and difficulties are likened to those of Mahomet and all are widely different from the Biblical accounts. The whole is unconnected, with no logical arrangement or steady progress in the development or argument. The style is fluent and in many places beautiful, especially where it follows the manner of the Hebrew Scriptures.

The object of the Koran is to unite the three principal religions then current in Arabia, that of the idolaters, the Jews and the Christians; prompting the people to accept the new faith and to give obedience to Mahomet as God's prophet and representative by offering various temporal and spiritual rewards and threatening everlasting punishment.

A large part of the Koran is taken up with accounts of punishments which formerly came to

those who abused or ignored God's messengers. Many of these accounts are obviously taken from the Old and New Testaments, others from the books of the Apocrypha and traditions of the Hebrews.

Mahomet repeatedly emphasized that his mission was to establish the belief in the unity of God. He stated that this truth had been brought to mankind again and again by the Hebrew prophets, including Jesus, but that he was the greatest of the prophets. The Koran is full of laws and directions regarding the worship of God, together with many admonitions concerning personal ethics. That it is imitative is beyond question.

The utterances, delivered at different times to different individuals, were copied on bits of parchment, leather or palm leaves, and stored promiscuously in a great chest during Mahomet's lifetime. A few copies were made but the greatest publicity was gained by memorizing and declamation after the manner of the Eastern story tellers. After the death of Mahomet his successor caused the whole to be rewritten, but there was no means of being certain of the exact order in which the divisions were first delivered. The work was verified by those who had committed the whole to memory.

The central thought in the teaching of Mahomet is that "there is no God but the true

God and Mahomet is his prophet." The practice of the religion requires purification and prayer, alms, fasting and pilgrimages to Mecca. The prohibitions are the drinking of wine, the use of opium and other narcotics, gambling, usury and the making of pictures and images.

Mahomet's entire early propaganda was one of persuasion. He even exhorted his followers to exercise patience and forbearance towards those who persecuted them, and those portions of the Koran dictated during the time make no mention of the use of force, but after his arrival in Medina he preached the sword not only for defense but for the spread of the faith. His cry was: "War against infidels"—"Conversion or death." But with this Mahomet had no racial intolerance such as is persistent among Christians. This was another source of strength in a religion that was to come into contact with races of different colors, for once a Mahometan, a man was a brother, whether white, black, brown or yellow, nor was there any prejudice among them against mixing races.

Evidences in the Koran show that in his closing years Mahomet thought of Islam as a state as well as a religion. His followers were to be soldier-priests of a military state. The Arabs were already fighting men by tradition and environment and the individual prayers repeated by everyone at set periods five times each day was Mahomet's con-

tribution. All tribal differences were to be obliterated in the new organization, and in spite of divisions and civil wars, the rule of Islam and the universal use of the Arabic language was spread over a larger area than has ever before or since known a single language and religion.

The following quotations from the Koran give some idea of the teachings of Mahomet as well as the style of the text:

"There is no doubt in this book; it is a direction to the pious, who believe in the mystery, who observe the appointed times of prayer, and distribute out of what we have bestowed on them; and who believe in that which hath been sent down unto thee, and have firm assurance of the life to come: these are directed by their Lord, and they shall prosper."

"Ye will never attain unto righteousness, until ye give in alms of that which ye love: and whatever ye give, God knoweth it."

"Satan seeketh to sow dissension and hatred among you, by means of wine and lots, and to divert you from remembering God, and from prayer: will ye not therefor abstain?"

"Verily I am commanded to worship God alone; and to give him no companion: upon him do I call, and unto him shall I return."

"Verily God commandeth justice, and the doing of good, and the giving unto kindred; and

he forbiddeth wickedness, and iniquity, and oppression: and admonisheth you that ye may remember."

"The fate of every man have we bound about his neck; and we will produce unto him, on the day of resurrection, a book: it shall be offered him open, and the angels shall say unto him, read thy book; thine own soul will be of sufficient account against thee."

"God hath created you, and hath provided food for you: hereafter will he cause you to die; and after that will he raise you again to life. Is there any of your false gods, who is able to do the least of these things?"

"Verily God hath cursed infidels, and hath prepared for them a fierce fire, wherein they shall remain forever: they shall find no patron or defender."

"This Koran delivereth evident precepts unto mankind; and is a direction, and a mercy, unto people who judge aright."

"When the sun shall be folded up; and when the stars shall fall; and when the mountains shall be made to pass away; and when the wild beasts shall be gathered together; and when the seas shall boil; and when the souls shall be joined again to their bodies; and when the books shall be laid open; and when the heavens shall be removed; and when hell shall burn fiercely; and when para-

dise shall be brought nearer; every soul shall know what it has wrought."

The following is taken from Mahomet's Farewell delivered at the close of his Farewell Pilgrimage to Mecca:

"Ye people hearken to my words; for I know not whether, after this year, I shall ever be amongst you here again.

"Your lives and Property are sacred and inviolable amongst one another until the end of time.

"The Lord hath ordained to every man his share of inheritance.

"The Child belongeth to the Parent: and the violator of Wedlock shall be stoned.

"Ye People. Ye have rights demandable of your wives, and they have rights demandable of you.

"And your slaves. See that ye feed them with such food as ye eat yourselves; and cloth them with the stuff ye wear.

"Ye People. Know that every Moslem is the brother of every other Moslem."

There is probably no other text of any sort that has remained so unchanged for centuries. It has become a tradition in the Moslem world that the Koran is preserved from error by "the miraculous intervention of God himself," so that it may be accepted as an authentic record of Mahomet's

revelation. This is borne out by the records of the sayings of the friends and followers of the prophet.

It is described as the most widely read book in the world because it is the basis of all public teaching and education in all Mahometan countries. A more exact phrasing would be to describe it as the most exclusively read book, for its exclusive use in the schools causes it to be the only literature with which many Mahometans are ever associated.

The text, in rhyme, in many places forced and artificial, by its own claims and by tradition is the direct word of God dictated by the angel Gabriel to the Prophet. The generous interpretation is that Mahomet, a man of ascetic life and highly nervous temperament, prompted by the abuses he saw about him, did actually believe that he was so instructed. The more cold and sceptical explanation is obvious. Many passages are unquestionably the result of some form of religious hysteria, while others are just as surely the outcome of careful and at times selfish meditation.

It is extremely unlikely that any other book existed in the Arabic language during Mahomet's lifetime, so that the Koran led to a recorded grammar and vocabulary. The explanation and discussion of the religious and civil rules dictated by Mahomet eventually created a theol-

ogy as varied as that of the Christians. Shortly after Mahomet's death there were seventy-three sects recorded, which were said to have been foretold by him. He said only one of these would be orthodox, by which he probably intended to convey the thought that there would be many interpretations of his doctrine. Mahometanism has been subject to many heresies and secessions and there is to-day as great a variation in doctrine, as great a difference in theology, in ritual and in laws, in Islam as there is among Christians.

The stagnation in Islamic countries is due to a number of causes, chief among which is the belief in fatalism. Things being foreordained, the exercise of initiative and energy is needless. Islam encouraged belief in one God and destroyed idolatry but it promoted polygamy and slavery and excluded any possible freedom of thought.

Mahomet transformed the old order and with masterly skill gradually brought the disconnected plans under his control and wrought the Arab race into a real organization. His intention was that his successors as religious leaders should head the state. Immediately after his death the desert tribes revolted and were subdued and reenlisted on the side of Islam. Glorying in the faith that they were God's warriors, their religious frenzy carried armies north through Asia and west across Egypt and northern Africa.

The civil rule was established as a theocracy, a rule by God's representative with imperial authority, so that in theory there can be only one supreme sovereign at a time in the Mahometan world, but political divisions and geographical conditions have made the actual practice varied. There were early divisions into various states, Mahometan protectorates and states where Mahometanism was one of a number of religions. To-day there is no Mahometan nation which is entirely free from the domination of the European powers. Even Turkey, once so powerful and so feared, can no longer be considered a sovereign state.

Mahometanism was permanently introduced into Africa in 646 and into Spain in 711. The Turks, a tribe coming from the East through Persia and Armenia, came into prominence in the near East in the Thirteenth century, when they overran the Byzantine provinces in Asia and founded the Ottoman Empire, so named from one of their early leaders. They became Mahometans during their early wanderings and under successive leaders forced their way across the Bosphorus and through the Balkans, until from 1529 to 1683 they constantly threatened Vienna, Hungary and Poland in their ambition to overrun central Germany. They also many times menaced Venice and the Italian coast of the Adriatic but never succeeded in gaining a foothold there, although their influence was notice-

able in much Venetian architecture. They were defeated before Vienna in 1683 and from that day their power has steadily shrunk, although they have maintained a foothold in Europe by playing the jealousies of one European power against another and have, as a consequence, been for three hundred years a continuous menace to the peace of Europe.

The Arabs and Moors entered Spain in 711. They established themselves in the southern portion of the peninsula, leaving the northern mountains to the Christians. There was continual friction between the Arabic and Moorish leaders. Conquest must continue or recede and their restless followers were led on repeated incursions into Gaul.

Charles Martel, the Hammer, with a hastily organized army of French, defeated and turned back the invaders at Tours in 732. This victory is one of the most important epochs in history, for it was the final contest in the West between Roman and Eastern civilization and determined the trend of modern civilization.

The Christians in northern Spain, prompted by the Crusades and supported by the Popes, continually opposed the Moors who were finally completely overcome at the conquest of Granada in 1492, when they were allowed to choose between conversion and banishment. During the period from the first invasion by the Moors in the Eighth

century to their final subjugation in the Fifteenth, they had ample time in which to make an impress upon the art, life and civilization of the country, which succeeding centuries have not eradicated.

Perhaps the most subtle expression of this Moorish influence is found in a fatalistic tendency in the Spanish mind. The most obvious expression is in Spanish architecture. This is particularly evident in southern Spain, where the Moors had their longest and strongest-lived dominion, but it is by no means entirely absent in any part of the country.

As we have seen in a previous volume, the ordinary Oriental house was low, flat roofed and surrounded an interior courtyard. This ground plan was used by Mahomet and his followers for the mosque which they built the year of their arrival at Medina. To this they added a tower to be used by the muezzin who called them to prayers. This mosque is considered by some as the prototype of all Mahometan architecture, when in fact it is but a carrying out of ordinary Oriental ideas in building. The great domes which later became so characteristic of Mahometan mosques were developed after the conquest of Constantinople, when the Mahometans had become familiar with the church of St. Sophia.

The buildings of southern Spain are flat roofed and contain the courtyards so well adapted

to a warm climate. The Spaniards were not original architects and the extended influence of the Moorish architecture is largely due to the fact that Spain never developed an architecture typically Spanish.

The mosque at Cordova, the palaces of the Alcazar and the Alhambra, are among the finest examples of Moorish architecture in Spain. The churches of Santa Maria and of Christo de la Luz at Toledo are Christian edifices of strongly marked Moorish character. The cathedral of Seville and the cathedral of Saragossa and numberless small churches show marked Moorish influence.

The mosque of Cordova was begun in 786 by the Caliph Abdul-Raham but was not finally completed until 1001. It is a great parallelogram, covering two hundred and forty-two thousand square feet, including the open court which is so characteristic a feature of all Eastern architecture. It is low in comparison with the space covered and had originally a flat roof of wood, elaborately carved, painted and gilded. This was replaced in the Eighteenth century by a vault of plaster and brick. The outline is relieved by numerous towers more military than ecclesiastic in character, the result of the warfare between Christian and Saracen forces which was waged about it for eight centuries.

The Moorish court was established at Granada in the Eleventh century, upon the ruins

of a previous Roman city. The Alhambra, the last fortified stronghold of the Moors in Spain, is conceded to be the most interesting monument remaining to us of the Moorish Conquest. It consists principally of two large oblong courts, the Court of the Lions, running east and west, and the Court of Alberca, running north and south at right angles to the Court of the Lions. There was at one time a third large court, which was destroyed to make room for the Palace of Charles V. This court may have been the mosque, which must have been part of the building, but of which now there is no trace.

The Alhambra is typical, in decoration and tradition, of Moorish life in Spain. Slender columns and horseshoe arches are everywhere present. Walls and roof are everywhere decorated with involved geometrical designs or with verses of the Koran in Arabic script, which readily lends itself to decorative treatment. Much richly colored stucco is also used.

Moorish influence is persistent in all Spanish-American architecture. Many of the small mining towns of Mexico would at a distance be readily mistaken for Oriental hillside villages. The larger Mexican churches are built with thick walls and tremendous masses of masonry, in order to withstand the earthquakes. The carving is intricate and elaborate, and is notable for its lack

of imagery or symbolism of any sort. The Spanish missions, low-roofed and solid, built to withstand heat and furnish protection from attacks, have become models for the Spanish mission style so well known throughout the southwestern United States.

The music and dancing of Spain, distinctly different from those of any other country in Europe, are a direct inheritance from the Orient. The older folk dances of other European countries are the healthful, social exercises of people accustomed to outdoor sports.

The dances of Spain are the indoor dances of the Orient, consisting of a series of sensuous and undulatory movements of the hips, back and arms. The castanets are used by the dancers of Spain just as small cymbals are used by the dancers of the Orient. The music which accompanies these dances is also a heritage from Africa.

The influence of the Moors on the modern life of Spain is especially seen in the treatment of women. The Spaniards took from the Moors the custom of cloistering their women and of not allowing them to appear in public unveiled, with the result that even to-day the women of Spain are the most carefully chaperoned of any women outside the harems of the Orient. The Spanish mantilla of to-day is a direct heritage from the veil worn by the women in Moorish harems.

Mahomet forbade the use of the human figure or animal forms of any sort for decorative purposes. How great this limitation was can be understood when we reflect on what the art of Greece or Rome would have lost under the same restriction. The active mind of the Arab supplied the deficiency by fantastic patterns, or arabesques, and by the incorporation of texts from the Koran into decorative designs; in carving, mosaics and glazed tiles.

The earlier Arabian scholars took algebra from the Indians and geometry from the Greeks, and eventually outdistanced their masters. Their astronomers, in the Tenth century, penetrated into spherical trigonometry and cubic equations. There are still in Spain numerous evidences of their ability to master the problems of waterworks, reservoirs, aqueducts and canals.

There were regular schools of medicine at Bagdad and Damascus, where Greek and Roman textbooks were translated. Their aversion to dissection precluded any possibility of their becoming proficient surgeons, but their knowledge of botany and chemistry as applied to medicine was large. They are credited with being the first to distill alcohol; indeed, the name is an Arabic derivative, as are so many others which are used in chemistry.

Their knowledge of metals and ability in working and combining them was unsurpassed. The excellence of the blades of Damascus and of

Toledo is proverbial. They introduced the pendulum into Europe and by some are credited with inventing it. They, too, brought the spinning and weaving of cotton into Europe, and still more important and far reaching, they were responsible for the mariner's compass.

Arab skies were clear, their stars were bright and near. Their early belief in the influence of the constellations on human life still persists in the so-called science of astrology, and out of this came their interest in astronomy. They were the first to take the study of the stars out of speculative philosophy and introduce it to science. In the Ninth century they accurately computed the diameter of the earth and the precession of the equinoxes, at the same time writing treatises on the subject which still command respect. The first astronomical observatory recorded was built in Seville by the Moors in the Twelfth century.

Two reform movements are now noticeable within the Mahometan world, one being promoted by men of education and observation who have seen the benefits of modern civilization, the other, led by men of thought who have come to realize the inconsistencies of Mahometanism and are striving to overcome them. Education is spreading even to the extent of journals and magazines in Arabic, and Islam the world over has begun to feel the inspiration of a new age.

Charlemagne

THE Pope appealed, in 754, to the Franks for protection against the Lombards, who then occupied a great part of Italy and were constantly at war with Rome. He came in person to the court of Pepin, son of Charles Martel, to ask this aid. While there the Pope took up his residence at the Abbey of St. Denis, near Paris, and the cathedral thus consecrated by the Pope became the coronation place of the Carolingians and their tomb, as well as a place of sepulchre for all the succeeding kings of France.

In recognition of the promised aid of the Franks, the Pope, still resident at St. Denis, consecrated Pepin and his wife as holy rulers whose children should inherit the kingdom after them. He threatened with excommunication anyone who should set up a ruler outside this royal race, thus giving the highest prestige to the Frank dynasty, not only among their own people but among the other nations of Europe.

This favor was not misplaced, for Pepin succeeded in conquering the Lombards and forc-

ing them to cede to him their cities and lands, which he presented to the Papal See. This made the Pope practically the ruler in Italy and Sicily under the protectorate of the king of the Franks, though still somewhat dependent politically upon the Eastern Roman Empire centered in Constantinople.

The kingdom of the Franks then extended from the Rhine to the Pyrenees and from the Alps to the Western Ocean. Upon the death of Pepin in 768 his two sons, Charles and Carloman, divided the kingdom between them, but Carloman died within a few years and Charles assumed the entire kingdom, no claims being made for the children of Carloman.

With the ascension to the throne of Charles, subsequently known as the Great or Charlemagne, we find the Franks a far different people from those savage tribes who began to invade Gaul early in the Christian era. They had come as a horde of half savage people, bringing their wives, children and few household goods with them in great carts with huge wooden wheels. Their only homes had been rude huts built as a temporary shelter when they made camp.

These people, who had at first hated cities, now lived in large towns where architecture was beginning to assume a high place, as shown by their churches, palaces and castles of the dukes and

counts. Already the feudal system was beginning to be established among the retainers of these leaders. Both Church and State encouraged pomp and show and the arts of the goldsmith, silversmith and the weavers of rich cloths and tapestries flourished. No longer were there worshipers either in Gaul or Germany for the old gods—Odin, Thor, Loki and the others. The Orthodox Church was supreme.

War was still perpetual. Charlemagne pursued the Roman policy of recruiting soldiers from conquered provinces, and his success in war was so great that he was enabled not only to hold all that he had inherited from his father but to greatly extend his dominions. The Frank soldier was a soldier and nothing else. His position was one of honor and he would not have thought of engaging in any other avocation.

Every spring the armies of Charlemagne started out on their summer campaign, and in the winter returned again to winter quarters. War was almost impossible during the winter months because of the difficulty of finding forage for the horses. It was due to this fact that Charlemagne, who possessed both mental and physical energy, was enabled to carry on his conquests and to devote so much time to the development of art, literature and civilization in general in his kingdom.

Before starting out on the summer wars, a great assembly was always held, in which political

questions were taken up and the summer campaign was planned. In the autumn another council was held, which was a great state occasion, in which bishops, nobles and soldiers took part. Here were settled differences in matters pertaining to the Church, as well as civil affairs. Here were held the trials of nobles or prominent clergy who came to Charlemagne for justice, and often proved their guilt or innocence by having one of their retainers go through the ordeals previously described in connection with the Salic law. The feast of the Nativity was also made the occasion of a celebration of much pomp and splendor.

Early in the reign of Charles, the queen mother persuaded him, in order to strengthen his position with the Lombards, to marry Desiderata, daughter of the king of the Lombards. Charles divorced her a few years later and remarried after a short interval. This gave the Lombards a new excuse for trying to assert their independence and several years passed before Charles actually gained undisputed control of the Lombard kingdom. This was finally accomplished. He left the Lombard dukes in possession of their titles, but divided their possessions into cantons, over which he placed Frank counts, thus weakening the power of the dukes and preventing further revolt.

These wars in Italy were by no means the only ones which occupied the attention of Charle-

magne. In 777 at a general assembly of the people held at Paderborn, he baptized into the Christian faith and received the oath of fealty from thousands of Saxons whom he had conquered. He made numerous excursions into Spain, to help the Spaniards against the Saracens. He reduced Bavaria to the position of an administrative province of the Frank kingdom. There were wars, too, with the Huns, who were constantly allying themselves with revolting Saxons and menacing his borders.

Pope Adrian died in 795 and Leo III was chosen to fill his place. This election Charlemagne confirmed, sending Angilbert, Abbot of St. Riquier, to Rome to carry to the new Pope admonitions about the proper filling of his office.

Two years later conspirators, headed by the nephews of the former Pope, fell upon Leo III as he was being carried through the streets and took him captive. He was rescued and taken to the Vatican; from there the Frank Duke Spoleto conducted him in safety to Charlemagne at Paderborn. The conspirators also sent emissaries to Charlemagne accusing the Pope of crimes which justified his deposition. In the year 800 Charlemagne went to Rome and summoned a tribunal of bishops and judges before whom Leo III was tried, vindicated and restored to his position as Pope.

While Charlemagne still remained in Rome the Christmas festival arrived. The Eucharistic

service was celebrated in the Basilica of St. Peter, the church built by Constantine the Great on the site of the martyrdom of St. Peter.

Even at this time St. Peter's was a splendid building, divided into a nave and double aisles by four rows of Corinthian columns. Behind the altar at the further end was an elevated throne for the Pope. About him on a semicircular bench were seated the principal clergy. A large open crypt underneath the vault, the shrine of the Apostle Peter, was called the Confession of St. Peter.

The church was filled with the clergy and nobles of Italy, Greece and France. Charlemagne entered and descended the steps into the Confession to worship at the shrine. As he emerged Leo descended from his seat, placing a gold crown on Charlemagne's head, while the people about raised the shout, "Charles Augustus, Emperor crowned by God."

Charlemagne is supposed to have been surprised at this honor but was easily persuaded to accept it. There were various reasons for making Charlemagne emperor. He actually controlled more territory in Europe than had been comprised in the old Roman Empire, for while he did not dominate as much of Spain, his German possessions were vastly greater. By making him emperor the people of Italy withdrew themselves from the last vestige of political dependence upon the court of

Constantinople and in effect established a new Western Empire. And the Pope was pleased because in making Charlemagne emperor he was cementing his friendship with a man who had done more for the preservation of the Church at Rome and for the spread of the Christian faith than any other ruler in Europe.

The growth of the Christian Church in Gaul had been more rapid than that of Frankish civilization, because it was the one part of the Gallo-Roman civilization with which the Franks and other Teutonic tribes did not interfere. In the Fourth century there were more than twenty bishops in Gaul. By the end of the Fifth century all of Gaul was Christianized.

The bishops had not only great spiritual authority but were also powerful in civil life. Each bishop was in a sense the chief magistrate of the city in which he lived. Disputes were referred to him, criminals went to him for protection and justice, and his decisions were usually upheld. Part of this power was due to the increasing wealth of the Church. The early bishops were usually great landed proprietors by virtue of the gifts of pious rulers. Many bishops also bequeathed their private wealth to the churches, thus increasing the Church possessions. Lest the power of the bishops become too great, however, the Frankish kings put a count in every city to represent the temporal power of the king.

For a long time the Franks did not enter very largely into the priesthood. They were a race of warriors and the clerical life did not interest them. As the power of the Franks grew, the kings began to make clerical appointments, choosing men of whose support they were sure, rather than those who were spiritually suited to the offices. Thus the spiritual and intellectual growth of the Church might have declined had it not been kept alive in the monasteries.

As the monasteries increased in wealth they too became the prizes of kings, to be given to favorites. But while the abbots often lived the lives of noblemen, the prior and the monks were, as a whole, self-sacrificing men who were an honor to their calling.

The monasteries and abbeys were like the great Roman houses, maintaining slaves and workmen, knights and soldiers for protection, and within their walls were schools where learning was disseminated to the rest of the world, and factories where linen and wool were woven. Agriculture reached its highest development in the surrounding lands. Professors of arithmetic, geometry, astronomy, civil law, literature, music, painting and engraving taught in these institutions.

To Charlemagne belongs most of the credit for building on the ruins of the Western Roman Empire a new civilization which, while it

lacked some of the luxuries of the Roman, was yet a stronger, saner and more lasting revival of learning and refinement.

Charlemagne in his work of increasing learning and art in his kingdom made the churches his special care. He had built a basilica at Aix-la-Chapelle called the basilica of the Holy Mother of Our Lord, which was the first large church which had been erected in Gaul for two centuries. It is said to have been modeled after the church of San Vitale at Ravenna, from whence came the marble columns with which it was adorned. He placed in it gold and silver candelabra. The earlier churches were decorated with crude paintings which in no way compared with the work of the later religious artists.

The emperor was very exact in his attendance at church, worshiping morning and evening and sometimes helping officiate at the service of the mass. He wrote to the bishops admonishing them to keep the churches in repair and appointed commissioners to watch over this work, so that his orders should be carefully executed.

Charlemagne himself was a student, speaking both Greek and Latin fluently, and being able to read, though he never mastered writing. His children, both boys and girls, were educated in like manner, and he showed the greatest reverence for men of learning, heaping honors and riches upon them.

At this time learning had reached a high state in Ireland, as well as in England where it had spread from Ireland, but in France it was at a low state and it was the work of Charlemagne to revive it. To this end, in the year 780, he induced an eminent Lombard scholar, Paul the Deacon, to take up his residence at the French court and to instruct all those who cared to attend his lectures.

The year following, on an expedition to Italy, he met Alcium, who was at that time master of the schools of York in England. He persuaded Alcium to take up his residence at the court of the Frankish kings. He was given two abbeys, the revenues from which should be his support, and his work was to encourage learning throughout the Empire.

It must be explained that during the reign of Charlemagne there was no fixed court. He was constantly moving about from city to city as it pleased him, taking his wives, children and courtiers with him. Charlemagne himself attended the lectures of Alcium, listening and asking questions, and the nobles who did not follow his example incurred his quick displeasure.

Later Charlemagne secured several teachers from Rome, whom he distributed among the principal monasteries of the Empire. He wrote letters to the heads of the monasteries urging them to study, and had them open public schools to

which the common people were admitted free of charge. The teachers were, however, allowed to accept any gifts which the pupils might choose to give them.

This last measure was adopted under the influence of Theodolphus, bishop of Orleans, who succeeded Alcium, who had retired to Tours as bishop. Theodolphus was a very learned man for his time, possessing in his cathedral a library famous for the number and beauty of its manuscripts. His hymn, "Gloria, Laus et Tibi Honor,"

"All glory, laud and honor,
To Thee, Redeemer, King,"

is still in use in both Catholic and Protestant churches.

When Charlemagne became Emperor he had as subjects many people with different languages and laws, and a part of his work was to make the laws as uniform as possible throughout his domains. This was not easy of accomplishment, but he had two great aids in religion and education. Christianity was the accepted religion of all of his subjects, thus forming a common bond, and he was rapidly spreading education, another common interest, among them.

Roman conquest brought Roman laws to the Goths located in what is now France and Spain, but the laws had been modified and changed by

barbaric customs, so that nowhere in any of this territory were the laws exactly identical. During the formation of the Roman Empire in Western Europe, Roman people living in Gothic kingdoms obeyed Roman laws, but as the Franks developed in power they were judged by the laws of their own people.

It was the work of Charlemagne to see that these varying legal codes were so combined and adjusted that a common form of law existed for all his people. There was no new code formulated under him but additions and revisions were made to the Salic code. Just as he spread Christianity and education throughout the Empire by means of the bishops, so he developed uniform laws and legal procedure throughout his wide Empire by means of the dukes and their subordinates, the counts, who were sworn to uphold the Emperor and enforce his laws.

The most prominent man in civil authority in connection with the Emperor's court was the major-domus or mayor of the palace. In the beginning this officer was no more than the name implies, a sort of steward of the royal household, manager of the royal estates and servants. Gradually the position grew in importance.

The mayor of the palace became the president of the king's council and the commander of the armed retainers of the king. The king himself

appointed the mayor of the palace, usually giving this high position to some distinguished warrior. When a child inherited the throne, the mayor of the palace as guardian of the king was in effect the ruler of the dominion. During a certain period in Frankish history the mayor of the palace was elected by the people but later the office again became appointive and eventually died out.

Charlemagne was one of the great men of history, his reign a time of founding great movements, the impulses of which have not yet died out. Personally he was temperate in the use of food and wine and kept as active in body as in mind. In most things he adhered to the simple customs of the Franks. He was fond of bathing, like the Romans, but even after most of his court had adopted a somewhat modified Roman costume he still adhered to the older, simpler style of the earlier Frankish kings. He always wore his sword and upon formal occasions of state his dress was embroidered with gold and his shoes were adorned with precious jewels.

Charlemagne died in the year 814. He was buried in a beautifully carved sarcophagus in the crypt beneath the dome of the basilica at Aix-la-Chapelle, which he had built. A huge black flagstone engraved with the words "Carlo Magno," which is supposed to cover the entrance to his tomb, may still be seen under the dome of the great church.

Feudalism

THE system of government and the land division which is known as feudalism made its appearance in Europe after the reign of Charlemagne, about the Tenth century or a bit earlier. It was, like all social systems, a slow development; appearing in France, northern Italy, Christian Spain and Germany at about the same time. It was transplanted into England by the Norman Conquest in the Eleventh century, though the foundations for it already existed there. It spread to the Latin states of the East and to the Scandinavian countries in the Twelfth and Thirteenth centuries.

We have seen how, in the time of Charlemagne, there were only two classes of privileged people, the clergy and the soldiers. The clergy already held large tracts of land and this was equally true of the military leaders. Many of the rulers of small kingdoms which Charlemagne had conquered had been allowed to retain their lands under the title of duchies. They paid taxes to the

emperor and supported him in time of war but in their own domains they were practically independent. In the beginning of the Ninth century almost none of the land of Europe was in the possession of small owners.

Land merely as an agricultural asset had very little value in those times. It was divided into great estates, in the possession of nobles who did no actual work upon the land. All of these nobles, called by different names in different countries, were not of the same rank or power. Their relative positions will be taken up later; we must first consider the great mass of people who lived upon the big estates with no apparent object in life but to serve the nobles.

These people, the peasantry, were separated into two grand divisions, the serfs and the freemen. Theoretically there was a great difference between the serf and the freeman and the latter felt himself to be much the superior of the serf, but their actual living conditions were very similar.

The land in each great estate or domain was roughly divided into two parts. The smaller part, which he kept for his own personal use, formed a reserve around the master's house or castle. On this land was the manor house or castle of the lord, the stables and other buildings connected with his house, and sometimes the humble cottages of retainers. Some of this land was tilled,

the entire produce being for the use of the great house; some was woodland, used for pasturage and firewood.

The rest of the estate was divided among the peasants, each one working his own tract of land independently for his own profit, certain portions of the produce going to the overlord in lieu of taxes or rental.

Sometimes the peasants' cottages were not located on the land which they tilled, but were grouped in the form of a village about the castle. When this plan was in force a peasant sometimes worked several small parcels of land widely scattered over the domain. This land, or rather the right to work it and live upon it, was inherited from father to son.

The lord could at one time move his peasants about from one division of land to another or take the land away from them at will, but as law came to be formed from custom, the right of the peasant and his heirs to remain upon the land, so long as the proper dues were paid to the overlord, became an established right and the peasants and their sons became as much attached to the land as were the feudal lord and his heirs.

In addition to the taxes or rentals which the peasant paid to the lord, he also owed him a certain amount of labor each year. This obligatory labor was called in France the "corvee," and about

this custom centered many of the difficulties that later developed into the horrors of the French Revolution. This service consisted of a certain number of days each year in which the peasant must work for the master, plowing his fields, harvesting his grain or working in his vineyards. He was expected to render this service himself in person, but if he was a prosperous peasant he could give his plow or his oxen for use in his master's fields on those days. The state itself imposed a similar tax or service on land owners.

The serfs were very probably in many locations the descendants of the old Roman slaves. As we have previously stated, the barbarous people who were first conquered by and later conquered the Roman armies, had little use for personal slaves. They knew nothing of the luxury of ancient Rome, whose great families could support large personal retinues, and long before they could develop a mode of life which would make these retinues possible, the slaves had become serfs, attached for life and heredity to the land, but working for themselves almost as independently as the freemen.

It is doubtful too, if the freedom loving Teutonic peoples could ever have been held in a condition of abject slavery. Under feudalism the freemen held themselves aloof from the serfs and were proud of being free, but both freemen and serfs entertained a feeling of loyalty and sometimes

of affection for their lord, which gave them the impression that the service which they rendered was more voluntary than compulsory. Both freemen and serfs were expected to do military duty for their lord. That is, they fought for him whenever he called upon them to engage in battle against some foreign foe, or to fight against some other nobleman. He in turn defended them, administered justice in their personal disputes and protected them from the injustice of any other feudal lord or his retainers. Among a people who had always esteemed war as the most honorable of professions this military duty was not considered severe.

The serfs differed from the freemen in that they could not transfer allegiance from one feudal lord to another, a right which the freeman possessed but seldom exercised. Serfs, however, could not be sold as slaves could be. They were attached to the land more truly than to the seigneur, as the feudal lord was called in France. The title Herr was used in Germany and Lord in England to designate the same rank.

Both tax and corvee, which were more or less fixed quantities for the free peasant, could be demanded at will from the serf. A tax paid only by serfs was that of capitation, a fixed amount per head for every serf on the estate. This was paid annually.

The freeman could marry whom he pleased of his own class, but the serf, if he wished to marry outside his master's domain, must ask consent. If a male serf married outside his master's domain it made very little difference to his lord, for the woman simply came to live on the estate with her husband; but when a woman serf married outside her estate it meant that she left the estate of her master and to do this she had to obtain his consent and pay a fine.

Toward the end of the Tenth century custom had decreed that the serf could not be sold except as the land was sold. When the land changed owners, the tenants, both serf and free, went with it. While the serf could not be removed from the land he tilled, he was not allowed to leave it. If he did the feudal lord had the right of pursuit and could bring him back and punish him.

Often the neighboring lords had agreements whereby they returned escaping serfs to each other, just as slave owners in the South did in the United States during the days of slavery. Nevertheless serfs did sometimes escape, either taking service as freemen on other estates, or going into towns as free tradesmen if they could find the means, or entering a monastery, which was refuge for both fugitives from slavery and fugitives from justice in those days.

The children of serfs, like the children of freemen, inherited the land, or rather the right to live on the land, which their fathers tilled, but if a serf died without immediate heirs, sons or daughters, less near heirs were not considered and the land went back to the lord to be disposed of as he saw fit. Relatives were usually given an opportunity to buy back the tenure of the land, the price being sometimes no more than a portion of the land itself or some of the cattle on it.

A daughter could inherit the land if there was no son, and this same system was carried out in all ranks of society, from serfs to feudal lords, where one often found a woman reigning as the head of a great domain and leading in battle against her enemies, just as her father had done before her.

Sometimes the master freed his serfs, not out of a spirit of generosity but because he needed money and the serfs paid a price for their freedom. Serfs were at first freed one at a time, but after the Twelfth century the master usually freed all the serfs at once, by means of a lengthy and ceremonious charter. The benefits of this freedom were so small that often the serfs objected to paying the price asked and had to be forced to purchase the freedom which they did not want. As time went on and more serfs were freed by charter, the serfs became fewer and the freemen became more numerous.

There came to be so many different taxes and rents imposed that the condition of the peasants largely depended upon the personality of the lord whom they served. If he were of generous disposition they were comparatively prosperous and happy; if he claimed the full rights that law and custom allowed him they were oppressed and miserable.

A large source of revenue for the lords was found in their judicial rights. Each lord was, on his own domain, a law unto both himself and his tenants. He held court and tried, convicted and punished wrong doers among his tenants. As in the higher courts of the time, the punishments usually were in the form of fines which were paid into the treasury of the lord. A source of revenue was also found in the communistic bakeries and mills on the private land of the lord. All of the tenants must bring their bread to be baked in the common oven and their grain to be ground in the common mill, and for this also they paid a tax, usually in kind.

While all feudal lords were of the nobility, they were not all of equal rank. Power, then as now, was vested in the man who held and could keep. A feudal lord might be a baron, an earl, a duke, a bishop, or a woman who in her person might represent any of these classes.

It is easy to see how the management of one of these large estates, the collection of taxes

and fines and the administration of justice, would take a great deal of time. This the lords themselves were seldom willing to give. They spent much of their time at war, at the courts of higher nobles or the king, on the Crusades or in journeying about for pleasure. The care of the estate was, therefore, turned over to a personal representative of the owner called the intendant.

The intendant represented the landlord and maintained all his rights with the people. He received no salary, but took his own pay from the rents and fines. The office of the intendant was hereditary, his power was often ill-used and there was much friction between those holding the office and the peasantry.

We have seen how at this time all the people who possessed land or other wealth constituted themselves a gentry or nobility to whom only two professions were open, war and the church. Of these two, the profession of arms was by the average person assumed to be the more desirable.

To become a soldier one had only to possess the means for self-equipment, but the one essential for leadership was the possession of a horse. The horseman of France was called a chevalier, of Spain a cabalerro, of Germany a ritter. Not all of these soldiers had land, but they were freemen and attached themselves to some noble who maintained them and even partially equipped them, and they

in turn followed him to the wars. They were not, however, compelled to serve one man but could transfer their allegiance as fancy dictated.

Their one idea was to be engaged in war, and they joined the standard of any man who wanted fighting men. In times of peace, if they had no estates of their own, they remained about the castle of the leader whom they had been serving, ate at his table and slept beneath his roof and were an ever present source of irritation and annoyance.

The infantry or foot soldiers were made up of the mass of the peasantry equipped with hand pikes and bows. Archery flourished, especially in England, from whence came the most skilled bowmen and from whence came also the best bow-making material, the English yew. They carried the huge bows usually unstrung until time to go into battle; over the shoulder was a quiver full of arrows with pointed, barbed iron heads much like the cruder stone arrowheads of the American Indian. The cross-bow, which threw a bolt which was heavier but less accurate than an arrow, was developed upon the continent, but the French crossbowmen were at no time able to compete with the English archers.

The first requisite in the equipment of the other soldiers was a horse, then arms and armor. Down to the Eleventh century the protective armor consisted of a tunic of leather covered with metal

scales or rings. This tunic gave place to a hauberk, a coat of mail of interwoven links, which at first came down to the feet. The hauberk was put on over the head like a shirt and attached to it was a hood which covered the head and all of the face but the eyes, nose and mouth, and a piece of metal was often fastened to it above the forehead, coming down to protect the nose.

Later the hauberk was shortened to the knees and the legs were protected by greaves or casings of metal. These were finished at the bottom with spurs pointed like a lance head. Just before entering battle the hauberk was supplemented by a metal helmet with a spike or round knob at the top, to which a few years later the colors of the knight were attached. The armor of metal plates and the casque with a hinged visor did not appear until the Fourteenth century.

The soldier also carried a shield or buckler, made in the earlier days of wood with metal bands and later entirely of metal. The early metal bands were joined in the center of the shield by a buckle of gilded iron, which gave the shield its name of buckler. On this shield was painted the coat of arms which each family adopted, a practice which began in the Twelfth century and which was but another example of the age-old desire of humanity for some form of personal identification. Each mounted man also carried a sword, dagger and lance.

This elaborate equipment was seldom carried complete except by the knights. The more humble men-at-arms acquired as much of it as possible, but it was an expensive equipment; so expensive that only men of wealth could possess it all, and so troublesome that each knight was forced to be accompanied by a man who took care of it for him. An extra horse was needed as well, for by the time a knight had ridden a long way to battle his horse would be too tired to carry the rider and his heavy armor into the fight. The man who accompanied each knight, leading an extra horse upon which was loaded a great part of the knight's arms and armor, was called a squire.

These squires, or valets as they were sometimes called, were considered the inferiors of the kinghts alongside whom they fought, but the brotherhood of arms served in the course of a century to make them noble also.

The common soldiers were recruited from the peasants and the tradesmen and merchants who lived in the larger cities and were not attached to any noble except in so far as taxes were concerned. The tradesmen and merchants sometimes even paid their taxes direct to the king. This latter class, of whom we shall speak more fully in the chapter devoted to guilds, rose to great prominence in the Thirteenth century and did more than almost any other influence to destroy the feudal system.

The nobility was divided into different grades or ranks, from the king down. The lowest of the nobility were the squires, next above them were the knights, above them came the barons, and above them were the dukes and counts and in England the lords; then came the princes and above all were the kings.

By the beginning of the Thirteenth century these two great classes, the nobles and the common or not-noble people, were distinctly separated. Only the nobility could enter the knighthood. Only the children of nobles could ever hope to be noble. If a noble married out of his class he lowered his standing to that of the woman he married. In the earlier days a man of wealth could attain to the nobility. One of the early Saxon laws, for example, provided that if a merchant made three successful commercial voyages he became a thane or earl, but from the Thirteenth century on no man could advance from the class in which he was born.

The distinction between the classes was the strongest in France and Germany. It was weakened in Italy by a very powerful merchant class, in Spain by the influence of the rich Moors, and in England, which was for some years the most peaceful country, the squires were but little higher socially than the rich peasant, though the line was tightly enough drawn below the lords and earls.

Knighthood now being confined to the nobility, it became an order which must be entered into with a great deal of ceremony. Men were born noble but they could only attain knighthood by a great deal of preparation and finally by an elaborate ceremony. Training for knighthood was carried on in the father's home if the father was an important noble. If not, he sent his young son to the court of some higher noble where for some years, usually from five to seven, he served first as a page and later as a squire to the noble to whose court he was attached.

Both the services of page and squire combined something of the duties of a valet. As a page the young boy was often attached in direct personal service to one of the ladies of the court, the wife or daughter of the noble. He dressed daintily, rode with the ladies when they went out hunting, carried messages for them, learned to dress and curl hair, an accomplishment which he would need as squire to the lord, and performed many other personal services.

The page possessing a knowledge of books usually helped the ladies with their lessons. Otherwise he studied with them, the teacher usually being some monk from a neighboring abbey, or the priest who acted as chaplain of the castle. The page also learned music and singing and how to write pretty verses, so that it often happened that

the bravest knights were also the greatest troubadours. Chaucer belongs to the later years of this period and was a soldier as well as a poet. Pages and squires made beds, helped their lords to dress and served them at the table, and these services were considered honorable when done in preparation for knighthood.

During these years the novice was not allowed to bear arms for himself but he was taught their use, spending several hours each day with the armorer who was attached to each estate. This man not only made and mended weapons and armor but taught the young page how to use them.

The English were very proud of their skill as archers, and it is probable that in England the page was also taught something of this art by the chief forester of the estate, but as knights did not carry bows as a part of their equipment, this training was not absolutely necessary.

When he attained the age of eighteen or twenty the squire was ready to be knighted. He fasted, performed a vigil typifying his conquest over himself; bathed and dressed, putting on his hauberk and helmet for the first time. Then some other knight or perhaps the noble he had been serving "dubbed" him knight by girding on his sword and tapping him across the shoulder and neck with the flat of the sword and proclaiming him a knight. He was now ready to go to war as

a knight or to enter the tournaments, mock battles which the nobles held for their own amusement and to keep themselves in fighting trim in times of peace.

Later the Church stepped in and made the ceremony of knighting a religious one. The sword was blessed on the altar and the young squire prepared to receive it by a night spent in fasting and prayer.

THE feudal castles were at first built of wood upon eminences easy of defense. The principal feature of these castles was the large square tower in which the feudal lord himself lived. This was called the donjon and around it were grouped other buildings which served for habitations for men-at-arms and servants, stables for horses and storehouses for grain and provisions. Around all of the buildings was dug a ditch or moat which, whenever possible, was filled with water, and inside the moat was an embankment or high wall, wide at the base and narrow at the top, upon which watchmen could walk about or soldiers stand in a walled passage way and shoot arrows from bows or catapults at the enemy, through openings in the wall. The entire area surrounded by the wall was called the close. Later the square wooden towers were replaced by round ones of stone but the general plan remained the same.

Sometimes one of these fortified castles with its adjoining buildings was as large as a small village. To enter, one must first cross the moat over a drawbridge which was pulled up at night or in time of war. Next, one came to the wall, which had an arched entrance protected by an iron gate called a portcullis, which was let down to bar the passageway. Inside one came to an open court or bailie, around which the various buildings were grouped.

With the rise of these great feudal castles and the necessity of the men-at-arms to maintain them, there came the custom of fiefs, from which feudalism takes its name, though these fiefs were one of the later developments of the system. A nobleman must have many men-at-arms to maintain him, and he often rewarded them by giving them land "in fief." That meant that the land really belonged to the noble who first granted it, but the soldier or knight was permitted to hold it in trust, to live on it, draw the revenue from it and rule over the peasants upon it as if it were his own. He swore allegiance to the noble in return, promising to protect him against his enemies and serve him in various ways. He was expected to be present at all of the great family celebrations of the noble and to help him financially when necessity arose. This system of fiefs became very involved in the later years of feudalism, for a man would

sometimes swear allegiance to several nobles in order to get fiefs from them. These fiefs were not at first hereditary, but eventually became so. Thus a great many nobles came to take revenue from peasants in whom they had no personal interest, caring only for how much they could wring out of the land.

Some of the fiefs were not connected with the land but had to do with the right to be the noble's cup bearer or chamberlain, originally a treasure keeper or receiver of rents. These offices, too, became hereditary and these personal servants formed a class inferior to the highest nobles but far in advance of the peasantry.

The great nobles became so powerful and government was so little centralized that nobles under the same king often went to war against each other, so that in France a man could be at the same time vassal and ruler. For example, one count would defeat another in battle. He would then give back the defeated count's estate to him in fief, so that the defeated noble was the vassal of the victorious one, at the same time retaining his rights as seigneur over the people living on the estate he held in fief.

So powerful did these feudal lords become and so continuous were their battles with each other that in France, at least, they seriously threatened the power of the king. In England, where

feudalism in its oppressive form was not introduced until the Twelfth century and where the feudal estates were smaller, the power of the king was never seriously threatened, nor was it endangered in Germany where the king managed to maintain a certain centralized power.

When one noble decided to fight another, he sent a challenge to his enemy by a herald and followed the challenge up by going to besiege the enemy's castle, where the forces of the two nobles met in combat. The idea was not so much to kill as to take captive. A ransom was demanded for the release of the captives, who were imprisoned, often in chains. Sometimes a castle would be captured and ransomed only at great cost.

The tournaments of which we have spoken were meetings of knights to do combat, ostensibly merely for sport. They were in reality almost as dangerous as the battles, for few tournaments passed without several knights being killed. Any man might enter the jousts of a tournament, providing only that he was properly equipped and could prove his knighthood.

The feudal wars were so continuous and so oppressive to the peasantry that the clergy and the kings both tried to limit them to some extent. This was done by different truces and peace pledges. For example, the king's peace provided that there should be no war within a given number

of miles of whatever place the king was holding his court. Then there was a provision for stopping all battles on the feast days of the Church and Sundays during Advent and Lent. This was called "the Peace of God." These truces were more easily planned than carried out, for each feudal lord was so much a law unto himself that he paid little attention to outside influences.

As we have seen, in the early history of the Franks the laws of the country provided for primogeniture; that is, the inheritance of the estates and titles by the eldest son. Custom, more powerful than law, divided a man's estates between his children, both men and women, preference being shown for the sons, especially the eldest. In this way the feudal estates were much divided, but at the beginning of the Twelfth century the law of primogeniture began to be again more strictly observed. In consequence of this and also because of the possibility of one noble acquiring several lesser estates held in fief for him by other nobles, the estates grew less in number and larger in size. Thus were formed what were called the Feudal States. There were about forty of these Feudal States in France. A few were owned by bishops, but most of them were owned by lay princes who called themselves dukes or counts, adding to this the name of the county which formed their estate, as Duke of Burgundy or Count of Anjou.

Thus the provinces were formed, each one of which remained an independent feudal state until the king of France annexed them to his domain by replacing the dukes and counts by nobles of his own choosing.

In England, where the foundations of feudalism had already been formed, the French introduced the later forms of feudalism at the time of the Norman Conquest in the Eleventh century. The lands and estates were simply confiscated from their Saxon owners and given over to French followers of William the Conqueror.

Independent feudal states were never formed in England and the central power and authority always remained in the king. This created a peculiar condition in England, for the people, while bitterly resenting the acquiring of power by their Norman conquerors, were almost always intensely loyal to their king, or at least to the office which he represented.

This was partly due to the astuteness of William the Conqueror himself. He had divided the land among his own nobles, men who cared nothing for England or for English laws and who were intent only upon aggrandizement for themselves and their followers. These Norman barons began by oppressing the English people and were soon engaged in cheating even the king out of his revenue.

Realizing this, the king had made a survey of every hide of land in the kingdom, the land still being measured by hides, the old Saxon measurement. Commissioners were sent to every county with authority to impanel a jury from each of the county hundreds. From the statements of these juries the desired information was gathered.

This information was very complete and detailed. It gave the exact extent of each estate, how they were divided into arable, pasture, wood and meadow land; the name of the owner, the tenants and sub-tenants; the total number of inhabitants and their state, whether free or servile; the nature and obligations of the tenure and the value of the land before and after the conquest, with the land tax paid at both of these times.

The commissioners submitted their reports to a board sitting at Winchester and the whole was compiled and placed in two large volumes, which were kept in the national treasury and called the Doomsday Book or Book of Judgment.

While it is probable that in many instances, owing to prejudiced juries, the reports of the commissioners were not accurate, they yet gave to the new dynasty a basis on which to maintain the ancient rights of the kings of England and thus retain the central ruling power in the person of the king. So well did William maintain his rights that he was reputed to be the richest king in Christen-

dom, and had to contend with revolt not only among his English but among his Norman subjects who resented the heavy taxes which he imposed upon them.

Feudal states were formed in Spain, where each noble proclaimed himself king and where for a time there were as many kings as there were provinces. Feudal states were later in forming in Italy and Germany than in either France or Spain.

It was during the days of feudalism that we find the beginnings of two things which have had a marked influence from that time to the present on both the life of nations and individuals, the official recognition of courtesy and of chivalry.

There grew up about the courts of the feudal lords a ceremonious etiquette which was called court manners or "courtoisie." This code was practised by all of the gentle members of the noble's household. It consisted for the most part of a careful observance of rank, a formal deference to superiors and an exaggerated politeness and attention to women and children; not to women and children of the peasant class, but to the wives and daughters of the nobles. It was of narrow application, the larger and finer conception of courtesy and chivalry as a daily living of the Golden Rule was to come later.

The word chivalry was taken from the cavalier or knight who was supposed to practice

it. It consisted of an ideal of bravery, in many ways fantastic but based on a willingness to fight at any time to defend what was then considered honor or to protect and serve women of the upper classes. It was based upon a deference to rank and upon the necessity of surrounding the women of the castles with men who could be depended upon to properly attend and defend them. It was gradually extended to include women of all classes.

There was much cheap and curiously immature sentimentality connected with the early chivalric code, but its general results were good. The development of this attitude toward women is easily explained. Among the earlier Teutonic races women had held almost equal position with men. They worked with men and fought beside them. With the growth of the cities and the increase of wealth and luxury, the women of the nobility came to be more or less useless ornaments. They were protected in the castles, where they did tapestry and embroidery, learned a little of books and studied the arts of music and of dress. Their weakness and frailty were exaggerated until they became traditions and we find that women of gentle birth assumed an exaggerated uselessness which continued even into the middle of the last century and which is considered utterly out of place today.

Knights when in tournment or battle made a practice of carrying on their lances the colors of

some lady in whose honor they fought. They were often not even personally acquainted with this woman and could not possibly have any real interest in her. It was the custom in tournaments for a knight to openly declare that his lady was the fairest and best in all the kingdom and that he stood ready to maintain this statement against all challengers. Every other knight made exactly the same claims for his lady and the results of the jousts were supposed to prove which one was right. Before going into the tournament the knight received some token from his lady, such as a glove, a veil or a bit of ribbon. This was guarded more jealously than the life of the man who carried it.

The Crusaders, of whom we write in another chapter, had established another feudal kingdom in the Holy Land, where the French system of duchies had been transplanted from Europe. From this kingdom of Jerusalem there was brought back an exchange of Eastern luxuries and amusements which greatly enriched the lives of the ruling classes in Europe.

In the times of temporary peace the noble amused himself in hunting with hawk and hound, with tournaments, or listening for hours to the songs of the minstrels, while women did embroidery and wove tapestry picturing the knightly deeds of which the minstrels sang.

There were indoor sports, not the least important of which was the game of chess. This game, which had been known as early as the time of Charlemagne, came originally from the East and renewed intercourse with the Orient had increased its popularity. The game was seldom played except for stakes, sometimes very high ones, and the early pieces were so large and heavy that they were sometimes used to good effect as weapons by angry players. The game gained such popularity that Church writers deplored its prevalence as an amusement among the clergy, and later it was one of the things forbidden to the Knights Templar.

Another popular game was "jeu des dames," which corresponded to modern draughts. Wagers and gambling were popular in feudal days both in Europe and the Holy Land, where gambling became so great a vice that players would stake whole kingdoms on games of chance. Gambling was forbidden by Louis XI of France, and some of the richer nobles excused their gambling on the plea that they gave their winnings to the poor. This was the defense of the Count of Anjou, brother of Louis XI.

Each feudal lord was a law unto himself, so his personal wishes tended to become laws to all of his retainers and serfs, but there were public courts. These courts were administered to some extent for the benefit of the state in a few of the

free cities which were not under the control of a single nobleman, but justice was for the most part administered in the courts attached to the feudal castles and justice was not the same for all. Disputes and wrongs were brought to the feudal lord to be settled and righted. Very little inquiry was made into the facts of the case. Accuser and accused each made their statements. If both were knights the dispute was usually settled by a duel and whichever happened to be the stronger or more skillful fighter proved by his sword that he was right. If a wrong involved money or property the one found guilty was usually forced to make reparation. If the criminal was a woman or a peasant unaccustomed to bearing arms, guilt was determined by means of the ordeals which have been described in the story of the Franks under Charlemagne.

The intendant usually presided in the place of the lord himself in the private courts of the feudal estates which tried minor cases. A noble accused of crime was tried in a feudal court formed by an assembly of his peers. The oath of two witnesses brought condemnation on the accused in criminal cases unless, after the first witness had testified, the prisoner could challenge the second witness as false before he made his testimony. He might thus prevent summary conviction. Murderers were beheaded or dragged and

hanged; thieves were hanged, or if women, buried alive. Minor offenses were punished by branding with hot irons or by exposure in the stocks and pillories. Because of the absolute rule of the feudal lords in their estates, however, customs differed in every domain and justice was seldom administered twice exactly alike.

Some mention must be made of city life and government during this time. From the Seventh to the Eleventh centuries we have practically no records of city government, but cities had been growing and wealth increasing, fostered by commerce and merchandising and by the developing interest in arts and crafts. All craftsmen, armorers, gold and silversmiths, weavers and tailors, tanners and shoemakers, could not be attached to the personal retinue of a single feudal lord, and these people came to live a more or less independent life in the cities. Many of these communities, in the Eleventh and Twelfth centuries, first in France and later in England, attained an almost independent government. They were called communes in France, boroughs in England.

The French commune was a corporation which had been given an independent charter directly from the king or some feudal lord. These charters interfered very little with the prerogatives of the lord but they assisted in establishing order in the towns, insured an organization for defense,

and brought a revenue in the form of taxes to the king or the feudal seigneur.

A mayor was at the head of the commune government. He was supported by a council of men called pairs or peers. At Rouen and some other cities there were one hundred of these peers. These men elected each year from among their number twenty-four jures or sworn men, who were divided into two parties of twelve men each, one body meeting weekly, the other fortnightly, to administer the affairs of the commune.

In other cases the peers elected three men and from these three the seigneur of the domain in which the city was located chose the mayor, thus making his election by no means as democratic as has sometimes been claimed. The central rule in England always remained with the king and it was he alone who could grant charters to the towns. The robber barons in England, as the feudal lords were sometimes called because of their practice of seizing whatever they were strong enough to take, never raised their power to feudal states as they did in France. Many of the courts of law established in England under the Saxon kings were continued after the Norman Conquest.

The hall mote, the court which each lord held in his own castle hall, and the mote of the hundred, which covered a large division of the county, was an inheritance from Saxon times.

The latter was assembled each month under the presidency of the ealdorman or chief officer of the hundred, with the clergymen, freeholders and four men from each township of the district covered by the hundred. The court of the hundred held a large meeting once each year at which every male over twelve years of age was supposed to be present.

Above the court of the hundred was the king's court, to which the principal nobles, called the king's barons, and the clergy of the county came. These courts were also continued after the invasion of William the Conqueror, the change being not in the laws but in the people who administered them. Every big estate with a few exceptions and every important Church office were given to French nobles immediately after the Norman Conquest. They were not interested in changing the laws of England so long as they could control her wealth and they were willing to grant charters to the towns so long as the taxes were paid.

We find in the Twelfth century many of these boroughs; that is, communities governed by burgesses, who must be freemen and property owners. These men governed the cities and paid the king's taxes, where the town was not divided between domains of several lords as was sometimes the case. Where there was such a division there was a town assembly made up of freemen who bore

the burdens of the town in common. The assembly was organized somewhat like the hundreds of the counties, and the bailiffs were the chief officers.

A further consideration of these early towns and their government must come under our study of the guilds, for these organizations had an important bearing on civic life.

Never in the history of the world has there been less of nationality than during the days of feudalism. Devotion and loyalty were extended from one individual to another, not from individuals to the state. Every vassal, from the lowest to the highest, was ambitious to usurp as much as possible of the power above him. Feudal lords were busy fighting against each other but in no country was there a national or united effort against any other country.

Yet change was in the air. The oppression of the feudal lords and their indifference to the needs of the people created a sentiment among the masses in favor of the kings and of a central government that would curtail local feudal power. Public feeling, when it is really well defined, has always accomplished its purpose, and this sentiment for centralization, together with the growing commercial power and the need of organized defense against other nations, finally enabled the monarchs to do away with the feudal states and to centralize the governments of the different coun-

tries of Europe under their various kings and emperors. This was not accomplished suddenly as a radical reform in any one country, but was the work of several centuries; indeed, there still persist in the governments of several European states marked traces of feudalism, and Russia is but today emerging from conditions which western Europe threw off two hundred and fifty years ago.

The Guilds

NONE of the few records which are left to us of those early days are more suggestive of the times, the organization of society and the current customs and laws of Europe, than are those of the guilds.

No complete account of the beginnings of associations of workmen, or guilds, can be given, because our knowledge of them in ancient times is but fragmentary. Wherever there are records of work performed, we find evidences that the workmen, even when enslaved, made some effort toward co-operation. These efforts must have been to some extent effective or they would not have gained attention. As far back as we know the artisans of China and India have formed associations. Some at least of the workers on the tombs and pyramids of Egypt were organized into societies, and the guilds of ancient Rome were many and powerful.

There are some writers who claim that the idea of guilds was introduced into the countries of Europe through the Romans. This may be true,

but it is equally probable, in view of the fact that they seem to have existed in every country of any degree of civilization, that they sprang up as an expression of the time, occasioned by the natural desire of the people of allied interest to get together and co-operate for protection and other benefits of united action.

The beginning of the guilds of arts and crafts may be found in the custom of making trades and professions hereditary. The son of a smith adopted his father's profession as a matter of course. In time there was a whole family of smiths, uncles, cousins and more distant cousins, all united by the double ties of family relationship and a common trade.

Another influence entering into the growth of the guilds was the custom of apprenticing boys to a certain trade. A father, for example, might have several sons, but not enough work in his shop for more than one of them. His younger sons would be apprenticed to men of the same or other trades who had more work than they could do. A contract was entered into whereby the boy was to work for a certain number of years without pay, though he usually lived with his master, thus getting food and clothing according to the generosity of the man for whom he worked. As soon as the contract was fulfilled and the apprentice had fully learned his trade he was free to set up as a

master himself and was eligible to full membership in his trade guild, after passing an examination or submitting samples of his work.

There were two kinds of guilds in Rome before the time of Christ; the collegia, guilds formed for the worship of a certain god or the support of a certain temple, and the craft guilds. The former included people of every class, even slaves being members. The craft guilds were associations of goldsmiths, coppersmiths, potters, carpenters, fullers, dyers, shoemakers and musicians. Both classes of guilds had a regular meeting place, officers elected by votes of the members, dues and fines. One of the Roman laws provided that citizens were permitted to organize and make rules for themselves as long as those rules did not interfere with the laws of the land. It is probable that the laws in the countries of Europe which protected the guilds were an inheritance from this Roman law.

The word guild may have come from the Saxon word gyldan, meaning to worship; or from the Welsh, wyl, a feast or holiday. The Bretons have a word, gouil, also meaning a feast or holiday, and the Dutch word gulde has a double meaning, a feast or a corporation.

The first records of guilds in England are those of the Saxons between the Seventh and Eleventh centuries and there are references to guilds in

France among the Franks themselves, as early as the Eighth century. Gegyldan or guilds are mentioned in the laws of Alfred of England. There were guilds in London in Athelstane's time, as well as a guild at Exeter; a guild of Thanes, the Saxon dukes and earls, at Cambridge; one at Woodbury; Orcys guild at Abbotsbury; a guild of clerks at Canterbury, and a guildhall at Dover.

The early Saxon guilds met in an assembly room called by the Romans a Schola. The same name is still used in Italy. This room was shaped much like the basilica, a rectangle with a curved apse in which the president and other officers sat. There was a strong box, called the area, in which the money of the guild was kept, dues, fines and contributions.

One of the chief functions of guilds from the earliest times has been supervising of funeral rites of members. A certain amount of the dues paid in was reserved as a funeral fund to provide proper burial for members. Being protected by the laws of the country, they were, too, to some extent responsible to the state for the conduct of their members. We have already seen that the early penalties for crimes were largely in the nature of fines or indemnities, paid in part to the state and in part to the injured person or his family. The guild held itself responsible for its members and paid a part of the fine of any convicted

of crime. Provision for this was made in England in the laws of Alfred in 890.

While some authorities claim that the trade or craft guilds in mediæval Europe first came into prominence in Lombardy and from there spread to Germany and England, this is by no means definitely proved. The development in the different countries seems to have been almost simultaneous. The guild of bakers was in existence as far back as the Seventh century in France, in the time of Dagobert, and the records of Charlemagne mention a guild of bakers and one of goldsmiths in the Ninth century.

We have, during the time of the Saxon supremacy in England, record of two kinds of guilds, the craft or trade guilds and the religious guilds. Of the craft guilds previous to the Norman Conquest we have not many definite records, but we know that there existed societies organized by men of like trades in certain localities for the purpose of mutual help in the time of trouble, for social meetings, religious observance, and for the maintenance of a certain standard in their work.

Herein lay their great difference from the trade unions of to-day, which are organized to secure fair wages and treatment to workmen from employers. At this time there were no large employers of labor, no big manufacturers. The master

workmen were themselves the heads of their industries in the localities in which they lived. Much of the manufacturing, too, was at that time done in the homes by women, each household supplying its own needs with no thought of selling to other people. Manufacturers were divided into two classes, the master workmen who were quite independent, and the apprentices who attained to the dignity of master workmen as soon as their apprenticeship was finished and their trade was learned.

The guilds exercised a far greater influence on the life of the people than did changes of government or dynasty, for the life of the guilds was continuous and all over Europe they were recognized as an asset in maintaining law and order. Each guild demanded from its members a certain standard of behavior, for they could not long be responsible for a man who was a criminal, as at least part of the penalty of a law-breaker was paid by the guild of which he was a member.

Rivalry grew up between the guilds in different localities, each group desiring to outshine all others in skill and efficiency. Thus each workman came to have a proper pride in his own achievements and an ambition to excel for the sake of his guild. This spirit alone made possible the wonderful results of Gothic architecture, which we are to consider later in this volume.

The religious guilds were the same in organization but narrower in scope, although they admitted women to membership but not to office. They were usually founded by a man of wealth, somewhat as schools and colleges are founded today, in connection with some church or chapel.

One of the early Anglo-Saxon guilds of this class was that of Orcy of Abbotsbury, the deed of foundation of which still exists. This deed states in brief that Orcy and his wife have "granted the guildhall and the site thereof at Abbotsbury to the honor of God and St. Peter for a property to the guild both during his life and after his life for a lasting commemoration of his life and his consort. Let him that would set it aside answer it to God in the great Day of Judgment. Now these are the covenants which Orcy and the guild men of Abbotsbury have ordained to the honor of God, the worship of St. Peter and the hele (health or well-being) of their souls."

There follows a list of rules and regulations providing for a tax of candles for St. Peter and bread for the service of mass from each guild member, a tax of wood and wheat for the same purposes, fines for misgreeting guild brothers or bringing in more guests than the caterers had made preparation for at the feasts, taxes providing aid for sick brothers and for the burial of those who died, prayers for the souls of the dead, and other like provisions.

The religious guilds of Kingston-upon-Hull will serve as models for other organizations of the same kind. Records of six of these still remain, The Guild of the Holy Trinity, of St. John the Baptist, of Corpus Christi, of the Blessed Virgin Mary, of St. Barbara, and of St. Clare.

The guild of St. John the Baptist was evidently founded in early Norman times at Kingston-upon-Hull by a number of ladies and gentlemen and by some of their dependents, for the charter mentions among others of the founders, William, domestic tailor to the Lord William de la Pole, and Matilda, his wife.

The charter provided for a special celebration to be held annually on the Feast of the Nativity and for dues of two shillings a year, to be paid in four installments. If the dues were not paid for eight days after they were due, the president or alderman of the guild was authorized to collect double unless the guild gave a special dispensation. The guild was founded for perpetuity, to be carried on during the lifetime of the members and by their descendants after them.

The alderman or president was elected by the members and then chose for himself two others from the guild to work with him in the exercise of his official duties. If anyone for any reason absented himself from the celebration of the Feast of the Nativity, he was fined one pound of wax. If

any man or woman resisted payment of just dues, he or she was fined one pound of wax. If any man or woman was contemptuous or disorderly at any of the meetings of the guild, he or she was fined two pounds of wax.

If any member of the guild became ill or blind or very poor, the other members were pledged to contribute one-half penny each weekly, for the support of the unfortunate member. This sum was paid to an officer detailed to the work and distributed by him. A sum was also set aside for buying garments for poor members. The two shillings annual dues were still paid by beneficiaries, being deducted from the contribution.

All members were pledged to be present at the funeral of a guild brother or sister, under penalty of a fine of a pound of wax. Provision was made for allowing a man to enter his apprentice in the guild membership. The charter was signed by the mayor and bailiffs of the town of Kingston-on-Hull, showing that even the religious guilds had become closely associated with the city government. About one hundred and fifty years later this guild was dissolved and its hall and part of its laws taken over by the company of merchant tailors of Kingston-on-Hull.

This merchant tailors' guild still had a head man called an alderman. His two assistants were called chamberlains and, in addition, there

were "eight of the discreetest men" associated in the management. They had their own priest to act as chaplain of the organization and attend to the religious needs of the members. Dues and fines were practically the same as in the guild of St. John the Baptist.

The Corpus Christi guild of York was of an even more purely religious character. It was founded by "Chaplains and other worthy Persons, both secular and regular, to the praise and honor of the most sacred body of our Lord Jesus Christ." The government was in the hands of six chaplains, chosen yearly. This guild had at one time almost seventeen thousand members. They had an annual procession, which was an affair of great magnificence. Prayers, alms and vows were elaborately set out in their charter rules. In 858 they received a charter from the king, and in 877 a fuller set of ordinances was drawn up and sanctioned by the archbishop.

A new kind of guild appeared after the coming of the Normans to England, more powerful and far-reaching in its influence than either the religious or craft guilds. This was the merchant guild. These guilds, which attained their greatest importance in the Twelfth and Thirteenth centuries, probably also had their beginnings in Saxon times, but there are no records to verify this supposition.

Commerce and trade between the countries of Europe, as well as between Europe and the Orient, had long reached a considerable state of development, especially in view of the many difficulties presented to transportation and commerce in those early days. Trade was depressed in England for a brief period after the Norman Conquest, but it revived with the adjustment to the new order, and late in the Twelfth century we find that the prosperous merchant class of the principal cities had grown into an aristocracy of trade which practically governed the free towns.

The merchants' guild in many cities came to be composed of the same men who administered the affairs of the boroughs in England and the communes in France. The guild hall and the town hall were often the same building, and the free town market was undoubtedly organized and administered by the merchants' guild. The burgesses elected annually to carry on the affairs of the town were usually members of the merchants' guilds, but their records were kept separately.

There was in every town at this time an element of the population which compared with the serfs of the great country estates. These men and their families were not slaves, but were bound to their masters under severe conditions, but there were laws which provided that they could secure their freedom. In some places the man seeking

freedom must acquire a small piece of land and a tenement, so that he would have a real interest in the municipal organization.

The development of the merchants' guilds and their influence in the affairs of the municipalities was parallel in the cities of northern Italy, Germany, and the coast towns of Norway, Sweden and Denmark. These free cities came to be called Hanse towns, and the same Teutonic name is sometimes found connected with some of the towns of England before the Norman Conquest. Hanse was a Gothic word, meaning a military organization, but came to be applied to unions of merchants.

These northern cities were centers of the development of the civilization of Europe. The profit of trade in those days was enormous, but the merchants found it difficult to keep what they gained, for they were ceaselessly preyed upon by robbers, both on sea and land.

The people of Norway, Sweden and Denmark, under the general title of the Norsemen, had been the first of the European people to display prowess upon the sea. Now these sailors, using the same long sailboats, equipped with oars, which we first noted as bringing the Saxons and Danes to England, sailed the seas as pirates. They intercepted the merchant ships and plundered them whenever possible. On land the merchants were as

unsafe as on the sea, for the feudal barons of the northern countries, protected by their followers and safe from punishment in their castles, robbed the caravans on land as ruthlessly as did the Norsemen and Vikings on the sea.

The profits of merchandizing were great, but the risks, because of robbers and pirates, were also great. The profits could be made greater still if the risks could be eliminated or even diminished, and to bring this about the merchants began to arm themselves and their followers. Their ships became as much men-of-war as merchant vessels. They fortified their houses where their goods were stored, and finally they built strong walls about whole cities.

They organized in earnest to defend themselves against the feudal barons, and rather than lose all of the profit to be gained from the rich merchants, the feudal lords granted charters to the Hanse towns, taking only a fixed revenue or tax, such as the free towns of England and the communes of France paid to their sovereign or lord.

The next step of the Hanse towns was to form a larger organization known as the Hanseatic League. This league was composed of some of the principal cities of northern Europe, London included. Bound together by external dangers, the league had ships and soldiers of its own. They kept the seas free from pirates and gave protection

from robbers upon the great highways, thus insuring, so far as possible in times of so little organization, safety for commerce and trade.

The league, at its height, comprised eighty-five cities. There were communistic factories in some of the principal ports, which were conducted somewhat on the plan of a monastery, with dormitories and a common table for all the workmen, who were sometimes pledged to celibacy. The four principal factories were located at London, Bruges, Bergen and Novgorod.

In 1360 the affairs of the league were administered by a convention which decided that a diet of delegates was to meet triennially with a larger meeting to be held every ten years to renew the league. The capital was at Lubeck. Here were kept the treasury and the records, and here were held most of the important meetings. Though the first object was protection against the feudal system, agriculture, fisheries, mines and manufactures came within the province of the league. It gave a great impetus to commerce and agriculture and raised the ideals of the people generally in regard to their mode of life. It gave definite form to mercantile laws, and undoubtedly created the basis of our present laws of commerce.

Founded at first merely for protection, the league grew to such power that it became monopolistic and threatened even the power of the kings.

In the Thirteenth century, under the rule of Henry III in England, the factory at London gained control of both the export and import trade of England, and practically excluded British merchants. Similar influence was gained by all of the Hanseatic towns, supported by their own armies and navies.

The kings of Norway, Denmark and Sweden were forced to give the control of the passage between the Baltic and North Seas over to the league, and by the Fifteenth century its power was, if possible, more oppressive than that of the feudal barons against whose exactions it had struggled. The dissolution of the league was much more rapid than its rise. It was brought about by a combination of conditions connected with the very trade which the league had stimulated. All merchants and cities, especially those in France, Spain and England, did not belong to the league, and mounting competition did its work. The decline of feudalism brought about a stronger municipal government not entirely controlled by the merchant class, and this tended to gradually destroy the power of the Hanseatic leaders. Monarchs repealed the concessions which they had granted for exclusive trade. New avenues of trade were being constantly opened which the league did not control, such as the passage to India by way of the Cape of Good Hope. At last a meeting of the gen-

eral assembly of the Hanseatic League was held at Lubeck, and the league was dissolved.

Long after the Hanseatic League had been dissolved the groups of individual workmen in different crafts continued their organizations, improving their industries, working for the maintenance of law and order and for the mutual benefit of all. When factories with large collections of workmen began to replace individual workshops and machines began to replace men, the time of these guilds was past, but in modern life we have what many people choose to consider a continuation of them in the trades unions.

There are, indeed, many parallels which make this seem plausible. Every trade union has regular meetings, fixed dues and fines, a sick fund, and a burial fund. These things were all features of the earliest guilds. But the main thought of the earlier trade guilds was given to the perfecting of the work which the men were engaged in doing, while the main idea of the modern trade union is not production, but protection; the maintenance of rights as regards working hours and wages and the protection of members from the oppression of employers. Superficially the organization is much the same, but the spirit which animates it is vastly different, changed with the changing conditions.

The religious guilds have continued almost uninterrupted in slightly different form, in

both Catholic and Episcopal churches, even to the present time. Emphasis is now placed, however, upon the charitable feature of the guilds, although they still give some attention to the maintenance of churches and chapels. The rules are no longer so strict and fines are practically unknown, but these changes correspond with the different ideas of religious discipline which time has brought to every department of church life.

The value of these associations for mutual help and encouragement can hardly be overemphasized. Man has always striven, by his clothing, his adornments and his actions, to assert himself as an individual. The whole tendency of organized society at the time of feudalism was to ignore or destroy individuality. The guilds recognized the basic equality of individuals, trained them in co-operation and gave their members a sense of the security and power which comes with organization.

The Crusades

VARIOUS explanations have been given by historians for the unique popular movement called the Crusades, which swept over Europe during the course of the four centuries from the close of the Tenth to the beginning of the Fifteenth.

Some writers have tried to show that it was an effort of the empire centered at Constantinople to re-create a return to its old power in the East; others have erroneously claimed that it was deliberately planned by the Popes to increase the temporal power of the Church. Both of these things may have had some influence at the beginning, but careful study and philosophical analysis will show that this great movement, embracing as it did people of every class, from king to peasantry, and continuing over four centuries, could only have come from the people themselves. It grew out of a combination of religious faith and enthusiasm and the spirit of adventure and inquiry, which was to culminate in the Fourteenth and

Fifteenth centuries in a marvelous mental and spiritual awakening.

There were in all seven Crusades. The first was instigated by Peter the Hermit in the Eleventh century; the second, led by Louis VII of France and Conrad III of Germany, toward the latter part of the Twelfth century; the third, in which England, France, Italy and Germany joined; the fourth, under the leadership of the German Conrad of Wurtzburg; the fifth, planned by Pope Innocent III and led by clergy and nobles from England, Holland, France, Austria and Hungary, in the early part of the Thirteenth century; the sixth under Louis IX, St. Louis of France, and the seventh under Edward of England.

These seven were the real Crusades, though they by no means include all of the expeditions of more or less importance which were a part of the movement. While English and Germans took part in them, they were essentially an expression of the Latin-speaking peoples and were the first united effort of Western Europe. They had a powerful influence on the national life of all the countries participating in them.

The Crusades having at their inception, at least among the greater mass of the Crusaders, purely unselfish motives, later developed a vast network of petty jealousies and personal ambitions. Some of these became national in their scope and

among them can be found the beginning of the suspicion between France and England which persisted for centuries.

The practice of making holy pilgrimages to Jerusalem was begun in the Christian Church as early as the reign of Constantine the Great. These pilgrimages increased in popularity among holy men and those seeking to do penance for sins, until the rise of the Mahometan power and until sometime after. The first of the Mahometan rulers were fairly tolerant in their treatment of both Christians and Jews.

During the reign of Constantine churches had been built on the relocated sites of Christ's death and burial, and holy pilgrimages were constantly determining the exact scenes of various episodes in his life, so that a great number of places had come to be the goal of religious pilgrimages. In the Seventh century the followers of Mahomet had conquered Syria and Egypt and overthrown the Syrian monarchy. Early in the Eighth century the influence of the new religious faith was so powerful as to even threaten Christianity, but by the end of the Tenth century the Mahometan faith had lost its first enthusiasm and the rivalry of different leaders was beginning to presage the break up of the Arabian Empire. Palestine was a part of this empire but the Holy Sepulchre had been preserved to Christians and they still visited it in freedom.

Many pilgrims went to the Holy Land in the reign of Charlemagne and alms were collected throughout the Frankish kingdom for distribution among the poor of Jerusalem. Charlemagne has been called "a Crusader before the Crusades." During his reign a colony of Frankish monks was established on Mt. Zion. He also founded a hospital at Jerusalem to receive all pilgrims who needed aid.

Since the invasion of northwestern Europe by the Huns, the land route over the old Roman roads had been abandoned and pilgrims to the Holy Land compelled to cross the Mediterranean to Ephesus or Alexandria. By the beginning of the Eleventh century the Huns had been converted to Christianity and the land route was again opened. At this time the Christians were gaining ascendancy over the Saracens in Spain, the kingdom of the Western Franks had become France, and that of the Eastern Franks had become Germany. Thus the national boundaries and kingdoms of Europe had come to be somewhat defined.

During the Tenth century Europe had been swept by plagues and famines and the end of the world had been predicted. These things had increased religious fervor to such an extent that with the reopening of the old roads thousands of pilgrims, men, women and children, began making the journey to the scenes of Christ's life and

death. Falk, Count of Anjou, called Falk the Black, was one of the most notable of these Eleventh century pilgrims. Many others of the French nobles made similar pilgrimages, passing safely through the now Christian realm of Hungary, ruled by King Stephen.

At the same time a different attitude toward Christians began to be assumed by the Mahometan caliphs, who did not share the liberal religious views of their fathers but placed all sorts of restrictions on Christians and Jews alike. Tales of abuse and oppression were brought back by various pilgrims and the blame was placed on the misbehavior of the Jews. This belief was the basis for the beginning of the persecution of the Jews all over Europe, which lasted for centuries. At about this time the Byzantine Empire became the prey of various pretenders, who appealed for aid to both the Lombards in Italy and to the Turks for the establishment of their claims.

The power of the old Eastern Roman or Byzantine Empire was at a low ebb and the power of the Pope was not yet generally recognized. Both Emperor and Pope sent appeals to Western Europe to aid in preventing the Turks from destroying Christendom, but these appeals found little response.

In the beginning of the Eleventh century Norman sea rovers made a settlement in the south

of Italy. These Norman settlers took the control of Sicily from the Saracens and prevailed upon the Pope to confirm both their holdings in Italy and in Sicily. A few years later in the same century the German nobles revolted against their king and were supported in their claims by Pope Gregory VII, who took this opportunity to extend the civil authority of the Pope over the kings of Germany. The German king set up Guibert of Ravenna as an anti-Pope and expelled Gregory from Rome. The Normans in the south of Italy came to his rescue and prevented the German king from capturing the city. This contest with Germany showed to the Popes new possibilities and was the beginning of the establishment of the temporal power of the Church.

The story of Peter the Hermit is nebulous, vague in detail and at least in part legendary. We know he made a pilgrimage from his home in Amiens to Jerusalem in 1092 and was filled with horror at the pollution of holy places and the persecution of Christians which he witnessed there. He appealed to the Patriarch of Jerusalem, who told him he was helpless and asked Peter to appeal to the Pope and the Christians of Europe. This Peter promised to do and on his return went to Pope Urban and told his story. The Pope listened attentively and promised aid. He crcssed the Alps and called a great council at Claremont where, in

answer to his exhortations, hundreds of nobles pledged themselves to redeem the sepulchre of Christ from the Mahometans.

In 1095 Urban held synod at Piacenza, to which came an embassy from the Emperor Alexis pleading for help against the Turks. Urban called a second council at Claremont in the same year. In the acts of this council it was declared that "whosoever shall have set out for Jerusalem, not for the sake of honor or gain, but to free the Church of God, may reckon his journey as a penance." Urban then addressed the assembly in the native tongue of France, the first time that a Pope had publicly used anything but the Latin. He made so strong an appeal that the multitude cried as with one voice, "It is the will of God." This was the beginning of the first Crusade.

Peter the Hermit traveled through the country urging people to join. He was everywhere honored and only stopped his labors of recruiting when he himself led one of the crusading armies, a German host which he had gathered around him at Cologne. When the different armies at last reached Constantinople the Emperor Alexis, frightened at so great a number and fearing that they might turn against his empire, determined to give them no aid in their journey to Jerusalem until they had sworn fealty to him and promised to make their conquests in Asia vassal to

his crown. This he at last succeeded in doing, despite the unwillingness of many of the leaders.

It was not until the last year of the Eleventh century that the Holy City was at last captured. Eight days after the capture the Crusaders met to agree upon a King of Jerusalem, but there were few willing to accept the doubtful honor of kingship which all knew would be fraught with personal danger and would be a source of constant fighting. Raymond of St. Gilles and Robert of Normandy, brother of William the Conqueror, both refused. Another Frenchman, Godfrey de Bouillon, was prevailed upon to be the head of the city but refused to be called a king, taking the title of Baron of the Holy Sepulchre.

The jealousy between the leaders from northern and southern France may have been the cause of choosing Godfrey de Bouillon as a compromise leader, but he was well qualified, being familiar with both the French and German languages, possessed of ability as a soldier and leader, combined with strong religious beliefs. He died in the year 1100 and was made the subject of many of the Troubadours' songs of the times.

In the meantime the capture of Jerusalem had not meant the cessation of hostilities. Battles were still going on and intrigue, treachery and jealousy were still in the air. The capture of Jerusalem had, however, roused anew the enthusiasm

of the nobles of Europe and new expeditions were continually under preparation. Duke William of Aquitaine was one of the first to go, led rather by love of adventure than by religious zeal.

When he arrived in Constantinople in the year 1101 there were with him some hundred and sixty thousand pilgrims of both sexes. They fared so ill, through battles with the Turk and with hunger and deprivations which attended travel in those days, that when the remnants of this and several other expeditions met together at Antioch a year later, there were not more than one thousand pilgrims left of all the great number that had departed from Europe. They had either strayed or straggled during the journeyings, perished through privation or been captured by the Turks. This story of futility and disaster was repeated over and over again throughout the history of the Crusades.

Edessa, Antioch and Jerusalem were now under the rule of the Christian kings. In the year 1144 the Emir of Mosulle conquered Edessa and mastered its Christian inhabitants. His son marched against Syria and Palestine. This was the cause of the second Crusade, preached by Bernard of Clairvaux and led by the kings of France and Germany. It numbered one million two hundred thousand men, none of whom ever reached Jerusalem because of the treachery of the Greek Emperor, Manuel Comenus.

The Sultan of Egypt invaded Palestine in 1187 and took Jerusalem. This incited the third Crusade under Frederick Barbarossa, Emperor of Germany; Louis VII, King of France, and Richard Cœur de Lion, Duke of Normandy and Prince of England. They succeeded only in effecting a compromise by which immunity was promised to Christian pilgrims to the Holy Sepulchre. Then followed an attempted Crusade by Henry VI of England and another by Pope Innocent III. At this time there was more enmity than friendship between the rulers of the Greek Empire and the Christian kings in Jerusalem, the rulers in Jerusalem having not only acquired lands from the Mahometans but secured several cities which had formerly belonged to the Greek Empire.

The Crusaders of Pope Innocent III were turned aside from their original undertaking and advanced against Constantinople. They captured that city, chose Baldwin of Flanders Emperor and portioned out the European lands of the Eastern Empire among themselves. The whole of the Christian East came at that time to be governed by a pure feudalistic regime.

Pope Innocent III did not abandon his project of a Crusade and another expedition was sent out later. But the most remarkable of the Crusades in its abandonment to blind faith and religious enthusiasm was the Children's Crusade of

the early Twelfth century. Roused to a pitch of religious emotion which at this day it is difficult to understand, the people of Europe decided to send their children to convert the Mahometans and reclaim the Holy Land. They believed that these children could cross the Alps in safety, that the Mediterranean would open before them and that similar wonders would convert the Mahometans to Christianity and give the city of Jerusalem into their hands. Acting on this belief, thirty thousand French children, led by a boy named Stephen, started out by way of Marseilles; an army of German children twenty thousand strong, led by a boy named Nicholas, crossed the Alps at Mont Cenis, and a third army, also of German children, crossed by a more westerly route, touching the sea at Brindisi.

One cannot contemplate without horror the thought of these seventy thousand innocents starting out over the route which had meant death to so many trained and fully armed soldiers. Many of the children grew discouraged early in the journey and returned to their homes. Thousands, however, struggled on, their number constantly being hideously depleted by death from exhaustion, cold, hunger and thirst. How far this wholesale tragedy tended to cool the religious fervor which caused the Crusades cannot be measured, but it must have had great influence on the common people.

The last Crusade was under the inspiration and leadership of Louis IX of France, the same St. Louis who had led a previous Crusade. His followers joined in the undertaking only because of their intense affection for him, and the departure from Marseilles was made amid the weeping of the multitude and under the cloud of impending disaster. Louis IX died at Carthage of the plague, and Prince Edward, afterward Edward I of England, assumed command of the army. Little was accomplished and Edward returned to England in 1272 with the last of the Crusaders.

It is probable that had it not been for the rivalry of Christian knights in the East they might have established a permanent kingdom there, but there was never real unity and from the death of Frederick II in 1252, Jerusalem, the kingdom of the Crusades, was a realm without a king, though for years afterward there was a semblance of Frankish rule in the East.

Two military orders were founded during the Crusades which must be mentioned, because they were important organizations of the time, wielding large influence, and because they give an insight into some of the conditions of the Crusades. These organizations were the Knights Templar and the Knights of St. John or Knights Hospitaler.

The Knights Templar were founded by Hugh de Payen, a Burgundian knight. The organi-

zation was created for the protection of pilgrims on the road to Jerusalem. Members were sworn "to the service of the Cross" and took the triple vow of obedience, chastity and poverty. They obtained from Baldwin II, King of Jerusalem, a residence near the site of Solomon's Temple and hence took the name of Knights of the Temple. They obtained a formal constitution in 1128 much like that of the Cistercian Order. At the head was the master whose rule came to be so arbitrary that the position was one of great power and influence among the leaders of the Crusades at Jerusalem.

The Knights Hospitaler had an earlier source but a later organization. In the year 1023 the Christian merchants of Amalfi won the favor of the Egyptian Caliph and obtained his permission to found a hospital at Jerusalem for poor and sick pilgrims. The first dedication of the hospital was to St. John the Almoner, later it was dedicated to St. John the Baptist. At the time of the first Crusade a papal bull was issued, not only granting the hospital the protection of the Papal See, but also confirming it in all its possessions in Syria and Western Europe. Raymond du Puy, a noble who came to the leadership of the hospital late in the Twelfth century, gave it a military organization, taking his idea from the Knights Templar and calling his organization the Order of the Knights Hospitaler.

This organization, as well as that of the Knights Templar, being both military and religious, was for many years a strong support to the Church in the Eastern conquests. They founded branches all over Europe and became possessed of great wealth and power. Their houses served the double purpose of homes for old knights and recruiting stations for new ones.

The Templars grew so rich and powerful that they soon had a greater reputation for avarice than for piety or valor and it was probably these things which led to accusations, afterward proved to be partly false, which caused their suppression. These charges were brought by Philip IV of France, who pressed them so insistently that Pope Clement V suppressed the order in 1310.

The Knights Hospitaler were more circumspect or more fortunate. Their organization was similar to that of the Knights Templar, with the head of the organization in Jerusalem and subordinate houses all over Europe. In 1331 there were seven of these, one each in Provence, Auvergne, Touraine, Italy, Germany, Aragon and England. Their discipline was partly military, partly monastic. While the heads of the local houses were called commanders and each of the members was a trained knight, their religious rule followed the discipline established by St. Augustine for the order founded by him. Their mantles were black with an eight-

pointed cross of white. They were at first so poor that two knights were said to ride upon one horse.

They played an important part in the second Crusade and during the succeeding years they and the Knights Templar were the mainstay of the Christian kingdom in Jerusalem. The loss of Jerusalem after the second Crusade deprived both orders of their headquarters at Jerusalem and they established themselves at Acre.

Both the Knights Templar and the Knights Hospitaler profited by the weakening of Christian rule in Palestine, for as the nobles were no longer able to defend their possessions they were compelled to sell them to one or the other of these organizations. With the fall of Acre, both orders transferred their quarters to the island of Cyprus and it was here that the Knights Templar still had their headquarters when they were suppressed by Pope Clement in the Fourteenth century.

The Knights Hospitaler profited materially by the fall of the rival order. They achieved the conquest of Rhodes and from this stronghold were the bulwark of Christianity against the Turks in the East for over two centuries.

When at length Rhodes fell in 1522, Charles V gave them a new home on the island of Malta. With the change of base the name of the order was changed to the Knights of Malta. Here the order lost its military activity, continuing as a

religious organization although it retained its military form. The island of Malta was surrendered to the French in 1798, but the order did not even end there and has in recent years been revived as a charitable organization for the relief of sick and wounded in war.

A third military order, callel the Teutonic Knights from the nationality of its founders and the majority of its members, attained considerable influence during the time of the Crusades. It grew in power until the Sixteenth century when the Grand Master, Albert of Brandenburg, converted it into a Duchy for himself.

The whole history of the Crusades is interwoven with stories of romance, legend and miracle. The serious literature of the times was written in Latin, which was not serviceable to the average layman. There was very little definite knowledge regarding either geography, history or natural science, and the stories of travelers or supposed learned men were eagerly accepted without question or proof. Repetition elaborated these stories and they assumed the proportion of vast fairy tales which would to-day tax the credulity of children.

The more advanced of the clergy as well as many laymen did not accept these stories as true, but the vast majority of the people believed them implicitly. They are interesting as giving an idea of the mental attitude of the times.

Among the accounts of the miracles of the Crusades is that of divine fire which lighted the altar of the Holy Sepulchre. The account tells how the lamps above the Sepulchre were lit by an angel and from the light thus kindled the patriarch gave a light to each of the bishops and to each of the people, which they carried with them to their own homes.

Peter the Hermit was led to enlist the aid of Western Christendom in defense of the Holy Sepulchre in Jerusalem, through a vision in which an angel appeared to him as he prayed at the tomb and commanded him to return to his own people and preach the first Crusade. It was claimed that the acts of the first council of Clermont were by miraculous power known all over Christendom within a few hours.

The Holy Lance, believed to be the same lance with which a Roman soldier pierced the side of Christ, was carried at the head of one of the crusading armies. St. Andrew is said to have appeared in a vision to Peter Bartholomew, a humble crusader, and to have revealed the hiding place of this lance to him. This occurred during the first Crusade, while Count Raymond and his followers were besieged in the city of Antioch. Inspired and encouraged by the miracle, they left the city and succeeded in overcoming their besiegers.

These stories and many others like them, carried back to Europe by Crusaders, gained color and form by repetition and were eagerly grasped by minds longing for knowledge and having no reliable sources from which to obtain it. It is noteworthy that these stories did not find their inception in the clergy, but in the people themselves.

During the Twelfth and Thirteenth centuries the Crusades did much to strengthen the power of the Church. In the first place they were the cause of many councils in the different countries of Europe, where the Pope went in person and exhorted the people to join the Crusades. This brought the head of the Church into closer contact with his people all over Christendom. In addition, in giving the monarchs and nobles of Europe a common aim, the Crusades lessened their wars against each other, and what was more important to the Church, occupied the attention of the German emperors, who were inclined to be jealous of the Papal power in Italy. The very act of embarking on a crusade involved a vow to the Church, recognizing the Pope as the head of Christendom. The Crusaders starting out on their journey wore a cross upon their breasts, and returning wore the same emblem on their backs, as a sign of the completion of their holy mission.

Pope Urban made his appeal not only to the devout, but to those "contending against their

brethren and their relatives," and urged those "who have hitherto been robbers to become soldiers of Christ."

While great numbers went to Jerusalem through pure devotion to the cause and not for any hope of gain, thousands of others went because the Pope promised that the journey itself should take the place of all penance for sin. The debtor who entered the Crusades was freed from his obligations and men were even allowed to mortgage the property on which they lived without the consent of their feudal lords, to get money to embark on a Crusade. The criminal by going on a Crusade could thus escape the penalty of his crime.

Many nobles who had no estates or who were dissatisfied with their positions went in the hope of gaining lands and honors in the East. When the wives and the children of the Crusaders remained at home they were put under the direct protection of the Church and those who interfered with or molested them were threatened with excommunication. The nobles who went for pious reasons were often compelled to mortgage or sell their estates outright in order to obtain money for the journey and for the equipment of their followers. The ecclesiastics were the only ones with money enough to buy these estates or take the mortgages and in this way they acquired vast lands and great power.

The influence of the Crusades was widespread all over Europe and accomplished at least five definite results. They strengthened the power of the Church; they increased the general knowledge of the people of Europe through contact with other lands; they greatly increased the commerce between Europe and the Orient, and by so doing raised the standards of luxury and comfort in the living conditions of the people; they contributed largely to the breaking up of the great feudal estates, and they made French the court language of practically all of Europe.

We have seen how the power and wealth of the Church was increased. The growth of general knowledge among the people is obvious. Thousands of Frenchmen, Germans, Italians and Englishmen traveled to the near East by land and sea. They came from feudal castles, from hamlets and villages, from the poor peasant huts of serfs and freemen, with no knowledge or experience beyond their immediate homes. They went out to new lands, to the great cities of the East. They saw new peoples, new scenes, new customs, and heard new languages. These things they brought back with them, in stories and songs which excited the imagination of all Europe.

Commerce was especially encouraged through the merchants of Italy. The traders of Genoa, Venice and Pisa used their ships for carry-

ing supplies to the Crusaders and without their help the conquest of the Holy Land would have been impossible, but they exacted ample pay for this service. When they aided in the siege of a town they saw to it that a definite section of the conquered territory was set aside for them, in which they established docks, a market and a church, making that portion of the city a center for their commerce. Venice even sent governors to live in the quarters assigned to its citizens.

The products of the East, spices, silks, camphor, musk, pearls and ivory, were brought to these coast cities by the Mahometans, and through the Italian merchants found their way into France and Germany, bringing with them ideas of luxury of which the Frankish people had never previously dreamed.

It is hard for us to understand the importance which spices occupied in commerce with the Orient at this time as compared with the position that the same department of trade occupies to-day. It must be understood that the food of the Frankish people had always been of the simplest kind. In the early days they had lived chiefly on the flesh of their cattle, for agriculture did not begin to develop until the time of Charlemagne. The spices from the East, brought to Europe by long and perilous journeys, were considered a great luxury for the tables of kings and nobles. They added

flavor to food, and were to a great extent preservatives in an age when the preservation of food by ice was unknown, and by the addition of a quantity of spice, food which would have otherwise been unpalatable could be made to taste well.

The Crusades tended to the weakening of feudal power, especially in France. The nobles were diverted from their petty warfare and united in a common cause. Many of the smaller estates were swallowed up in larger ones through sales and mortgages. While the size of the feudal holdings was thus increased their number was greatly diminished, making it easier for the king to gain central control simply because he had fewer nobles from whom to exact allegiance. In the last analysis almost all of the results of the Crusades were for the advancement of humanity, despite the shocking loss of life and wastage of treasure that went with them. The broadened outlook, the commerce with other nations, the check put upon feudal warfare, were all good. If the increase of wealth and power in the Church be regarded by some as evil, it must in justice be remembered that whatever came under the power of the Church was treated constructively. The clergy, except for the semi-ecclesiastical military orders already described, did not make war and wherever the Church owned estates agriculture was developed to the highest standards of the time.

The last result of the Crusades referred to was the almost universal use of the French language, not only as a court language but as the language of commerce and to a great extent of literature. Previous to this time all of the limited literature had been written in Latin, largely because Latin was the language of the clergy and because only the clergy and a few laymen possessed a knowledge of reading. The real literature of the people was not written at all. It consisted of stories, traditions, fables and romances handed down from father to son and sung in verse in castle and cottage by strolling minstrels.

These minstrels had been a part of the life of the Teutonic and Celtic races from earliest history. They had sung of the deeds of their warriors and the legends of their mythology from the earliest times.

The minstrels began in feudal times to occupy a more exalted position. Amusements were few in those days and during the times when the feudal lords were not away from home fighting, they welcomed the minstrels who came to their castles and sang songs of romance and adventure, bringing with them the news of other courts and other lands which we may be sure lost nothing in the retelling. The most successful of the minstrels sang only in the courts of the higher nobility, but there were humbler ones who were glad to sing their songs in

lowly wayside inns or simple cottages. They had no fixed price for their entertainment but were content to take whatever their hosts would give. This was often no more than food and a night's lodging, but as the popularity of the wandering singers increased the nobles began to heap favors upon them and often they would become attached to a certain court, following an individual noble on Crusades and into battle and returning to sing of his prowess and adventures.

The singers of feudal times were called troubadours, a name given to the poets of southern France, northern Spain and Italy. The name is taken from the French word trouver, to discover or invent. They differed from most of the early minstrels in that they composed most of the verses and music for their own songs. The profession of troubadour became so honorable that the greatest of them were recruited from the nobility. Pages, squires and knights became troubadours, though if a poet of humble birth showed skill at his art it was comparatively easy for him to get knighted. There were at least twenty-three princely troubadours, and Richard I of England was proud to be numbered among them in his earlier days.

Knighthood and chivalry furnished limitless material for their song, which mingled praise of the warlike virtues of the knights and of the beauty of the ladies in whose honor they fought.

The Crusades added much, for many of the troubadours were crusading knights, and those who returned brought with them songs of the beautiful princesses of the East, of the vast treasures of the sultans and of the valorous deeds of knights in wars and tournaments. Everywhere the troubadour was a privileged character, honored at the courts of kings and nobles and loved by the common people.

Many of the troubadours carried with them jongleurs, who composed and played upon the lute the music to which the troubadour's songs were sung. The word jongleur or joglar was taken from the Latin word jocus or jest, and was applied to all sorts of entertainers. It is from the same source and through the same derivatives that we get our modern word juggler. In fact, some of these men were actually jugglers and acrobats who sometimes succeeded in elevating themselves to the position of troubadours.

The interest of the people in the troubadours and their songs rivaled even their interest in war. Tournaments of arms were held for the amusement of the people when there were no real wars in progress, and now whenever a number of troubadours were gathered at one court they held tournaments of song. The troubadour who, according to the king before whom he competed, proved himself the most skillful was honored above

the rest and promoted to what in modern times might parallel the position of a poet laureate.

The troubadours gave us the beginning of what we now know as romance literature. Even those of England wrote in some one of the French dialects. We have seen how the various countries of Europe had each developed a language from its own barbarous tongue mixed with Latin. In France there were two of these languages. Langue d'Oc was the language of Provence, which was bounded on the east by the Alps and on the south by the Mediterranean. Langue d'Oil was the language of the rest of France. The names are taken from the word yes, which was "oc" in the south of Provence and "oil" in the north.

The first of the French troubadours came from Provence, where the language still is quite distinctive from that spoken in the rest of France. These first Provencal poets received their inspiration from Italy, where troubadours made their appearance even before they were known in France.

The songs of the minstrels assumed a new importance when men of noble birth and some education composed them and they were often written not in Latin but in the language of the people, so that all who could read and understand French could enjoy them. Their songs were at least partly historical and even when they were pure fiction they dealt with things pertinent to the

times. They brought knowledge of foreign lands to the people who did not travel and quickened the imagination and intellect of all; they provided idealism, love of beauty, poetry and music to a people who had but a few centuries before been sunk in barbarism.

The women of the nobility were beginning to take an interest in education and many of them learned to read and write. Some of these became troubadours, not traveling about like the men, but writing and singing their songs in their own courts. One of the most famous of these was Beatrix, Countess of Die, whose lover, Rambaut III of Orange, was also a troubadour. They immortalized their love story in their songs.

The troubadours were naturally great favorites among the ladies and often attached themselves to the courts of noblewomen. These troubadours very properly wrote many of their songs in praise of the beauty of the lady to whose court they were attached. If a troubadour was of low birth it was easy for him to find a patron in some nobleman or woman whose court he graced. Bernart of Ventadour, a troubadour attached to the court of Eleanor of Guienne, is said to have been the son of a kitchen scullion.

Corresponding to the troubadours of France, Italy and Spain, the German people developed poets in the Thirteenth century, called

meistersingers because they were masters of song, and minnesingers because, like troubadours, they sang many songs of love. The songs of the troubadours and minnesingers, many of which are still in existence, are not only very beautiful in themselves but have formed the basis of much modern literature.

The English story of King Arthur and his knights; the German story of Parsifal, the knight who went in search of the Holy Grail, the sacred vessel which had held the blood of Christ; and the French song of Roland which was really written before the age of the troubadours, have all furnished the foundations for stories, dramas and operas.

Arnault Daniel, an Italian troubadour, wrote a poem about the Knight Launcelot which was immortalized by Dante. Wagner's opera Parsifal was based on the songs of the German minnesingers; Boccaccio, Moliere and La Fontaine all drew from the same source.

While these stories were all written in the language of the people, it must not be supposed that they were generally read. Books were still copied by hand and illustrated with illuminations, pictures painted in bright colors with an elaborate use of gold on the manuscript. Artistic borders to pages and complicated initial letters were much used. This work required much time and skill and

books were expensive and few. The majority of the people knew the songs of the troubadours only by hearing them repeated over and over again. These songs are the first written expression of national feeling among the people of Europe. In those of France we find many references to Fair France, while the German minnesingers praised the Fatherland.

Thus they taught patriotism and chivalry in all that it implied; bravery, endurance and courtesy to women, and they were one of the greatest educative influences of the time.

Art and Architecture

THE decades after Charlemagne saw the change of the countries of Western Europe from semi-barbarism to civilization. Social, religious, artistic and industrial life took definite form and Gothic architecture, the most spontaneous architecture which any age has produced, budded and flowered within the compass of a few centuries. The term Gothic is not a happy one. It was first applied in derision as signifying something outlandish or uncouth, when as applied to architecture it betokens something of exquisite beauty. It has also come to have a limited meaning as betokening something of French origin or intimately associated with France, when in truth Gothic architecture is to be found not only in France but in northern Italy, northern Spain, Germany, the Low Countries and England. The term, however, has come to be so closely associated with certain distinctive phases of life and art that it would only be confusing to search for a more fitting word.

Art in its various phases is one of the truest records which we have of the progress of mankind from savagery through civilization. There are many reasons why that progress, from the Eleventh to the Sixteenth century, found its finest expression in architecture. National boundaries in Western Europe had become to some extent fixed. National feeling had taken the place of tribal loyalty, and civic and community life had become established. The men of the North had in truth begun to live.

Gothic architecture was not confined to the church; many secular buildings both public and private, examples of which still stand, were also built in this style. It is natural that the bulk of Gothic architecture should be found in the church. One reason for this is that the first architects and builders of the time came from the monasteries. Later, when laymen came into prominence in the work, they found their greatest inspiration in church edifices, for the Christian religion was the most powerful force of the times. The Crusades, with their missionary spirit and desire to impress the world with the grandeur of their faith, gave added reason for making the churches the most magnificent edifices possible. This was augmented by local pride and rivalry between different clerical organizations.

We cannot say that the spirit which is responsible for Gothic art made itself known before

the Twelfth century. Previous to that there was a slow development in architecture which was called Romanesque, partly because it contained certain features of Roman architecture, partly because it grew in those countries where the Romance languages were spoken. Its characteristics are not definite enough to entitle it to be called a style. It was an experimental or composite architecture, differing in different countries, and based on the simple lines of the old Roman basilica which we have already described. With the flat or peaked-roofed basilica as a point of departure the clerical architects began to experiment. They built domical roofs after Byzantine models; barrel-vaulted and ribbed-vaulted roofs inspired by the Roman arch; all these were experiments which eventually led to the Gothic arch.

The ribbed vault of the Romanesque architecture, while structurally inferior to Gothic vaulting, was a great improvement over the ordinary flat roof. It consisted of heavy, round-arched ribs whose ends rested on the walls; over these ribs the stone and masonry of the roof were placed. The ribs were of necessity heavy and prominent and the interior appearance of the vault consequently suffered that the exterior might look smooth and sightly.

At the beginning of the Romanesque period little was known of stone cutting. Buildings

were made of wood or brick, and where stone was inserted the stones were placed in their rough state and were smoothed after being built into the wall. The art of the stone cutter developed and later Romanesque churches show a greatly increased use of stone, which came to be cut and polished to fit the place where it was to go, before it was placed. Without this improvement Gothic architecture would have been impossible.

It was in this time of experiment and transition known as the Romanesque period that the ground plan of the church was slowly developed into the form of a cross. The basilica, the first form of the Christian Church, was, as we have seen, a simple rectangle with one or both ends curved. A desire to make the church express the greatest emblem of Christian faith, the cross, resulted in the transept, a cross aisle placed at the head of the church below the altar. The end of the church in which the altar was placed was called the apse. It was at first extended only a little way back from the transept; later this end of the cross was lengthened and the Lady chapel dedicated to the Virgin Mary was frequently placed there. This chapel at the extremity of the apse is also frequently dedicated to the saint to whom the cathedral is consecrated.

The original Christian Church was a single room; its highest development, the cathedral, was

a structure of many divisions or compartments. Arched pillars divided the main hall or nave into aisles, which name came to be applied to the great central aisle leading up to the choir. There was always one and sometimes more aisles on either side of the nave. From the outer aisle open chapels dedicated to the saints, the most important of these being the Lady chapel or the chapel consecrated to the saint after which the cathedral was named.

The apse of the church contained the altar, situated beyond the choir, which was itself just beyond the intersection of the nave and transept. The choir was separated from the main body of the church by a screen, sometimes of carved wood, frequently of traceried stone. Above the nave rose a second story called the clerestory, which contained the many windows which gave light to the building.

The ribbed vault may be taken as a starting point in studying the development of Gothic architecture. In addition to the main ribs of the vault, springing from one wall to the other at regular intervals, which are found in many Romanesque churches, the Gothic builders added other ribs, transverse and longitudinal. Pointed arches, which are commonly considered one of the chief characteristics of Gothic architecture, appeared at an early date but are not so essentially Gothic as is this development of the ribs or skeleton of the building and the decoration that was later added.

Each rib was made to rest upon a pillar or, if the rib extended to the outer wall, upon a pier of masonry which was essentially a pillar built into the wall. Thus the framework of the vault was strong enough to be self-supporting, and because of the pillars and piers the walls became a negligible quantity, at least so far as support had to be considered, and the skeleton of the building could have been erected without walls, much after the manner our modern skyscrapers are built. This enabled the builders to eliminate wall surfaces to a great extent and so to indulge in a wealth of windows for the lighting of the edifice.

The idea of building the vault dependent upon columns and piers and independent of the walls was not adopted suddenly but tried out in various places by different architects. In some of the early Gothic churches only the aisles were vaulted in stone, the remainder of the building having a flat or peaked roof of wood. Later churches had domed choirs, and finally the nave too was domed and ribbed, and architects eventually became so ambitious that they piled up their masonry until the weight was so great that the very stone crumbled. There is hardly a single late Gothic building that does not show evidences of disintegration because of the ambition of the architects which led them beyond the limits of their material.

The groined vault was formed by the joining of the ribs, which met each other in a point in the center of the vault. The juncture of these units was made with great care and further strength was added by projecting ribs running diagonally from the main ribs and meeting in the apex of the vault. Thus a network of ribs was formed, self-supporting and amply able to maintain the masonry of the dome or roof.

The first piers used for supporting the vaults were square, but these soon gave place to round supports or columns, not monoliths as were the Roman columns, but built up in sections. These were followed by groups of slender columns, having a common capital and base. From the capitals of these pillars sprang the ribs which formed the skeleton for the vaulted masonry. These features are to be found in all Gothic cathedral interiors. The exterior features are no less easily recognized and are even more characteristic and distinct.

When the ribbed vault came to be used in all parts of the building, the concentration of the downward thrust upon the wall pillars which supported the diagonal ribs made further support at these points necessary. The ordinary buttress or mass of masonry placed outside the wall was found insufficient for this purpose and auxiliary piers were placed free from the wall opposite each of the wall columns and were connected to them just

below the base of the vaulted ribs by an arch of masonry. These were the flying buttresses so characteristic of the exterior of all of the later Gothic churches.

The windows were placed in the wall spaces or bays between the buttresses. The windows were at first small with round tops, but soon the pointed top was introduced to match the pointed arch, and as the use of stained glass became more general and a desire for larger windows to contain pictured stories increased, the window space was enlarged. It was at first thought advisable to place two small pointed windows in each bay in preference to one. These two windows did not, however, fill up the entire space of the bay, so above the two, resting between their points, was placed a small round window which occupied the space in the outer wall formed by the pointed arch of the vault. These three windows soon came to be one large traceried window, tracery being the word used to indicate the design in stone which outlined the enclosed glass. The window thus finally came to fill the entire space between the buttresses. The two lower windows were called lancet, because of their shape, long, narrow and pointed at the top. The stone pier between the two was made much finer and narrower and came to be called a mullion. Often several of these lancet windows, with one large and several smaller circular ones, filled

these spaces, forming essentially a single window.

The stone tracery of these windows was at first in geometrical design but later a more flowing tracery was introduced, suggesting leaves and vines. The most popular designs in the round windows was that of a conventional flower. These were called rose windows and the greatest of these was always placed in the front facade of the church above the portals, opposite to the altar. Two others of lesser importance were frequently placed in the transept facades.

The revival of the art of painting and staining glass had as great influence on Gothic architecture as the invention of the vaulted roof. Previous to this time, colored glass had been used in the East in the decoration of windows in mosaic designs, but it remained for the artists and artisans of Western Europe to perfect its use to such an extent that it entirely took the place of painting and mosaics in wall decoration, in practically all of the countries where Gothic architecture flourished. If plain white glass had been adhered to the effect of the great windows would have been anything but pleasing. This has been shown in later churches built as Gothic revivals, where the white windowed walls let in a glare of light that is in strong contrast to the subdued glow admitted into the old churches through the beautifully blended colors of the painted glass.

The windows were so placed that they were almost even with the interior walls of the church, filling the entire space in the clerestory between the buttresses and making an almost solid wall of glass in the apse. In this way there was no wall space for paintings, even if it had been needed, and sculpture was almost entirely confined to the exterior of the church except as shown on the piers, pillars and choir screen of the interior. In the windows were pictured stories from the Bible, the lives of the saints, allegorical scenes and lessons. People of wealth and piety gave windows to churches, dedicating them to saints who had protected them or whose protection was desired, just as people now sometimes present memorial windows to churches.

Stone work in the windows was cut down to the least possible amount and in Germany, where the sculptors tried to imitate the painters, an over-decorated style was developed which presaged the passing of the Gothic. Painted windows never entirely displaced mural painting in Italy, for in Italy the impress of the beauty of Greek and Roman architecture ever remained and they were not easily converted to the new style, so that there the Gothic never rose to general acceptance.

The foliage designs shown in the traceried windows are characteristic throughout the decoration of the Gothic church and were repeated in the

elaborately sculptured bases and capitals of the pillars. In these foliage designs are found highly conventionalized forms of the Greek acanthus leaf, especially in the earlier examples. Later each country took as decorative motifs the plant and animal life indigenous to the section in which the church or cathedral was built. There were no meaningless symbols in the Gothic churches. They are in themselves storehouses of local observation and traditional and historical knowledge, and show the progress along these lines of the people who built them.

As skill in stone cutting increased the old rudely carved forms were abandoned. They had been little more than rough stone tapestries. The sculptors were now able to model in stone, not only the beautifully foliated bases and capitals of the pillars, but also figures of Biblical characters, saints and kings. These were especially used to adorn the portals of the churches, which were deeply recessed to hold as much decoration as possible. These features were repeated in the windows, in many of which one can read the whole Bible history and the lives of the saints.

The towers and spires are the next important feature of Gothic architecture to be considered. The principal tower was usually placed above the roof of the nave at the intersection of the transept. This tower, built up in vertical lines,

was designed to be surmounted by a tall and tapering spire. Two other towers were usually placed at the front of the church, rising up vertically from the buttresses on either side of the portals. Other smaller towers surmounted buttresses wherever the fancy of the architect dictated, and in France we find many small pinnacles, purely for ornament, capping the piers from which the flying buttresses sprang. A single large tower, often surrounded by smaller spires, was sometimes used in front instead of the two towers usually placed there.

One of the most pleasing features of Gothic decoration is found in the fact that no two bases or capitals were sculptured alike. Each one was evidently done by an individual artist working alone, and while they collectively form a harmonious whole each has its own individuality.

The first builders and artists were found among the monks, but the development of the guilds, of which we have told, brought to the work many laymen who, though guided by religious faith, introduced their own ideas and personality into their creations.

While there are variations in the unessential details of Gothic structures in the different countries of Europe, it is fundamentally the same wherever we find it, for the great builders of the time traveled, singly or in groups, from one country to another, supervising the erection of

buildings and teaching the principles of the new art to local artisans.

Perhaps it would be well to explain here what the three forms of church edifices were. They were the parish church, the abbey church and the cathedral, in all of which the mass was and still is celebrated.

The parish church, usually the smallest of the three types, was situated in a small town or village, the center of a parish, which is the name given to the smaller territorial division of the Church, presided over by a parish priest. The church usually has only the single aisle or nave and one spire or tower, though in England parish churches were often built like cathedrals, carried out in miniature with much of the elaboration of the larger buildings.

The abbey churches were built by different monastic orders in connection with monasteries and nunneries. These churches were often as large as the cathedrals, depending on the size and richness of the organization to which they were attached. The service in these churches was conducted by the monks, but the church was as open to the public for worship or sanctuary as any parish church or cathedral.

The cathedral was and is the chief place of worship of the bishop of a diocese. It contained the Cathedra or official chair of the bishop and was

always situated in a city of considerable importance. It was looked upon as the mother church of the district and about it centered the entire ecclesiastical and much of the secular life of the diocese. The building was frequently supplemented by the bishop's palace, chapter houses for those connected with the administration of the religious affairs of the district, and schools for clerical students and choir boys.

No one with the slightest imagination or sympathy for the life and problems of humanity can look at even a picture of one of these great buildings without being impressed. Massive and towering, it broods over buildings about it and for miles away the eye turns toward it. Big with the bigness of a thing of nature, carved and decorated like a jewel casket, its surface worn by time, stained by the elements and scarred by man, it is not only a visualization of the period in which it was built but of all intervening time.

Created by the expenditure of measureless patience, artistry and wealth, the center of unnumbered ambitions and devotions, the baptistry of hopes, the shrine of beliefs, the tomb of desires, its every exterior surface and pinnacle, its every interior nook and cranny, whispers memories.

No writer of prose, no historian, and but few of the poets whom we term immortal, possess an iota of the power to set before our minds the

lights and shadows of the past, or to move our emotions by its hopes and fears, as does any one of the Gothic cathedrals.

Architecturally, Gothic was a development of the Romanesque. In decoration, it was a revolution from the Romanesque. It originated in the north of France; some place it in Paris, others in Normandy. It is certain that the actual development was more rapid near the great city. Here the Romanesque had never been developed to any great extent. Churches were still small with flat wooden roofs, and when the importance of monasteries began to wane and cities began to be more prosperous, the importance of cathedrals as religious centers increased and there was a demand for larger and more pretentious places of worship. This made it necessary for the builders to develop a new style to fit new needs. This was in the Twelfth century.

The rise of the Gothic was not simultaneous in the countries of Europe. It spread from France to Flanders, England, Germany, Spain and Italy, though in the latter two it never found as great favor as in northern lands. These wonderful churches and cathedrals remain in every country of Western Europe, each injury and each change in style telling its story of foreign invasion or outside influence which anyone with seeing eyes may read.

We have said that Gothic architecture was not created at once, it was of slow development. To understand this development it is necessary to consider in some detail examples in each of the countries of Western Europe, for there were variations and modifications peculiar to each country, though the main features were always the same. As it is conceded that the Gothic was born in France, we will turn to that country for our first examples.

Gothic architecture in both France and England may be divided into three classes, though experts recognize many subdivisions. The early Gothic comes first, followed by the middle or high Gothic, which is the most perfect and satisfactory from an artistic standpoint; the period closed with the late or florid Gothic, an over-decorated style which preceded the Renaissance.

One of the earliest large examples is the abbey church of St. Denis, consecrated in 1144, near Paris. Only the two extremities of the original church remain, the facade and the apse. With the exception of the abbey church of Cluny, this was the most famous church of its time. Artists from all over France gathered to help in its building. It is supposed that its five aisles were made the model for the later cathedrals. Instead of piers supporting the choir aisles, there were symmetrical pillars. The body of the original church is unfortunately

not preserved but has been replaced by a later Gothic structure.

The abbey church of St. Germer, near Beauvais, is another early example. The exterior is Romanesque in appearance but the interior is Gothic. The interior vaulting is all Gothic except that over the triforium, which is a gallery forming a passage around the interior of some of the churches, above the columns of the nave just below the roof. Three grouped round shafts are added to the square piers to connect with the vaulting on each side. The main piers of the nave are heavy but are logically Gothic, as the vaulting shafts rest on high bases and rise without interruption. There are elementary flying buttresses over the triforium gallery. There was originally a double transept in this church, but only the eastern transept now remains. The windows are of the early round-headed variety and the structural conditions produced by walls almost entirely filled with windows had not yet been encountered.

The cathedral of Notre Dame in Paris, another early example, is of a special interest because of its significance in history and literature. It embodies the spirit of transitional Gothic.

The front has a deeply recessed porch, surmounted by a facade of two open galleries, one over the other, in imitation of some of the Italian churches. It partakes throughout of a marked clas-

sical influence which, combined with the developing Gothic, is not wholly satisfactory. It was begun in the Twelfth century, but additions were made to it as late as the latter half of the Thirteenth century.

The facade of Notre Dame, which was not finished until the Thirteenth century, is said to be the most symmetrical of the great Gothic facades. It is square, with three deeply recessed portals, having the pointed arched heads so characteristic of all Gothic building. Above these portals runs the gallery of the kings, a row of twenty-eight sculptured figures extending entirely across the facade. Two flanking towers rise exactly above the two side portals. The second story grouping of windows above the gallery of kings is in perfect symmetry. The center is a large rose window which is balanced on each side by double windows with slightly pointed arches. Above these windows is an open gallery of slender shafts which conceal the gable of the roof of the nave.

The interior of Notre Dame does not give the appearance of height found in the later Gothic cathedrals. The supports of the nave are heavy circular shafts, while in the aisles circular shafts alternate with rectangular piers. The cathedral was first built with five aisles, to these chapels were later added between the buttresses. There are no chapels radiating from the choir as in the later churches.

The cathedrals of Bourges and Laon also belong to Twelfth century architecture, at least in so far as they are preserved to us in their original form. That of Bourges is an important architectural example in that it has no transept. This is a defect from the standpoint of exterior appearance, but it gives to the interior an appearance of much greater length. It has five aisles of different heights, the nave being the highest and the two aisles on each side sloping down from it, an inheritance from the Romanesque often used in Italy but rarely found in other parts of Europe. The great defect of this style is that it curtails the window space so necessary for achieving the most beautiful results in Gothic architecture.

The cathedral at Laon has an interior much like that of Notre Dame in Paris, in its columnar supporting, its vaulting and its gallery. The facade, however, is not so symmetrical. Here we find the three portals, deeply recessed; above them a row of small windows. The buttresses run up to form a continuous line with the two towers, placed as are those in the cathedral at Paris but much more artistic in conception. The towers are octagonal, adorned with long, narrow, pointed windows, the two upper sections being formed of slender pillared arches. The building has three aisles, the transept projects widely from the nave, and the well extended apse is rectangular.

These cathedrals are in the district which during the Middle Ages was known as the Isle de France. In the neighboring province of Champagne we find the cathedral of Rheims, which some students contend is the greatest work of Gothic architecture.

The general plan of the facade of Rheims is like that of Notre Dame of Paris. The portals, however, form a porch projecting beyond the line of the facade and are crowned by gables. The buttresses on either side of the outer portals are also gabled. The gallery of kings is not placed directly above the portals but is raised to a position at the base of the towers. Above the central portal, in a pointed arch, is an enormous rose window, and on either side of it are two tall lancet and wheel windows. The buttresses contain statue niches and are crowned by pinnacles. The upper story of the two towers is decidedly light in structure, having corner pinnacles with slender shafts.

Rheims cathedral furnishes such wonderful and varied decorative work in sculpture that it is sometimes called the Parthenon of Gothic art. The statues in the portals, single figures no two of which are alike in pose or character, show that they must have been done from models. They display great art in the development of drapery. Richly carved portals adorn the transepts and statues are scattered everywhere under canopies. Sculptured

heads used as rib supports show wonderful character and realism. The sculptors even dared the popular dislike of the time for the nude, as is shown in the sculptured reliefs on the buttresses of the facade. In the central gable there is a remarkable group of figures showing the Coronation of the Virgin.

There are so many Gothic cathedrals in France, all of interest, that it is difficult to make any choice of which to discuss. We will take up just one more, that of Amiens. The aspect of Amiens is very commanding. The vaults are extremely high arched and the aisles, of which there are only three, long and narrow. The apse extends far back from the altar, with radiating, many-sided chapels. The aisled transept is short and the choir is exceptionally large. The chapels opening out between the buttressed walls of the nave were added some time after the main building was completed. The exterior is most elaborate; the decorative possibilities of the buttressed piers are developed to the greatest extent. They are pierced with pointed arched openings and crowned with pinnacles. The central tower is a marvel of lightness in its open tracery. The two towers rising above the portals are divided into two stories and connected by a flamboyantly decorated gallery. A large rose window separates the towers of the lower stories, and below that is the gallery of the kings,

separated from the arches of the portals by a row of lancet and circled windows.

There are not as many town halls and other municipal buildings of Gothic architecture in France as in Flanders, but there are sufficient examples still remaining to give us a very good idea of the great variety and beauty of these buildings. In some of the towns there were separate towers and belfries, in the base of which the town prison was often located. Of these separate belfries, having only a small building at the base, that of St. Pol de Leon is a good example. It is a high Gothic tower flanked with a small chapel at the base. In other instances the town tower or belfry was placed on the town hall, or Hotel de Ville as it was called.

The Hotel de Ville was usually two stories high with a basement. It had either an open porch or an open arcaded marketplace in front, supported by columns or piers. On the second floor were various meeting rooms, the hall of justice and usually a chapel.

The most magnificent of these Gothic town halls is the Palais de Justice at Rouen, which was erected in the late Fifteenth century to house the supreme tribunal of Normandy. It is built on three sides of a large open court which is railed off from the street. In one wing is a great council hall with a high, pointed wooden ceiling rising from a heavy cornice, one of the most impressive

secular Gothic interiors on the continent. A traceried balcony runs across one end of the hall, which was once adorned with statues, but the niches are now empty. Another of the large halls in the main building still retains its elaborately carved ceiling.

The outside of the building presents the greatest beauty. Large dormer windows, elaborately carved, project from the high gables. The windows, instead of being of the usual pointed Gothic style, have at the top what is called the basket-handle form and are adorned with a wide band of stone tracery. A balustrade runs around the roof of the building, interrupted by the buttresses, which are built high for decorative effect. Above the balustrade is an arcaded superstructure.

The examples of Gothic private dwellings are for the most part of the Fourteenth and Fifteenth centuries and we find in them a tendency to utilize wood material, which was less expensive than stone, which had already found favor in other countries. At this time, too, land values were beginning to increase and city homes were beginning to be built up several stories, much as tenements and skyscrapers have developed in modern cities.

Often the basement would be of stone and the superstructure entirely of wood. In some instances the front of the house above the stone

basement was made of elaborately carved wooden panels; in others a framework of timbers was built which was filled in with mortar or cement. Frequently the upper stories were projected one beyond another and supported by beams running diagonally from the wall below to the outer edge of the projecting story.

The most elaborate existing example of a private home of the time is the house of Jacques Cœur at Bourges. Jacques Cœur was a merchant and banker in the time of Charles VII of France. By him, Cœur was made master of the mint and instituted many financial reforms. He financed the armies which drove the English out of Normandy, was ennobled and had the greatest fortune and influence of any private Frenchman of his time, but eventually jealousy brought about his downfall and he died a fugitive from France.

The house is now under the care of the French government. It was a city home and therefore did not need fortification, but was built somewhat in imitation of the feudal castles. With this in view, the house was flanked by two round towers with small square windows and pointed roofs, which were more characteristic of the earlier Norman architecture, but the building itself, constructed about an open court, is purely Gothic. Three sides of this court are lined with arcades with closed porticos. The fourth arcade was open, so that the

poor of the town might gather there to be fed and receive alms. The street entrance has a somewhat ecclesiastical facade with a postern and porte cochere, above which rises a square tower, with a large traceried pointed arched window. There are nine staircases in the house, all but two of them spiral. The idea of a great central staircase was not developed until the time of the Renaissance.

The Hotel de Cluny at Paris, now known as the Musee de Cluny, is probably the best known example of a Gothic private residence.

The cities of Flanders, at that time a province of France, had gained great importance as centers of industry and trade. These cities are still rich in Gothic buildings which testify to the wealth and power of the guilds and civic organizations of the times.

Gothic architecture in England began with the coming of the Normans and ended with the Reformation. There are still a few churches in England, parts of which were built before the coming of the Normans. These show a rude adaptation of Roman architectural methods. England had politically for a century been a Norman dependency when the Gothic began to spread through France, so that its introduction into England was no more difficult than into any of the French provinces, where there was less of the Romanesque to overcome than in Italy or Spain.

The Norman churches were characterized by round towers with conical roofs, round arches and great solidity of masonry. Religious zeal was at its height in England in the Eleventh century and the coming of the Normans brought an increased Christian civilization, under the influence of which numberless churches and cathedrals were built all over England, even the smallest village having its church, smaller than the cathedrals of the larger cities, but often no less perfect in detail.

The greatest difference between the cathedrals in England and those on the continent is found in the greater length in comparison with the width of these edifices. The average church on the continent was four times as long as it was wide. In England the average length is six times the width. Another characteristic of the English church was the square termination of the apse instead of the curve which was most common in France. Westminster Cathedral is an exception to this rule, having the radiating chapels in the apse.

Salisbury Cathedral was begun in 1220 and completed in 1258. The spire was added later, not being part of the original plan. It has the double transept which characterizes many English cathedrals, and the long square-ended apse. It has no western towers, but a tall spire over the intersection of the transept and nave, built in the fashion which was perfected in England. Salisbury has no large

circular windows, which indeed were very little used in England, but is provided throughout with the narrow lancet windows with the perpendicular tracery which is characteristic of the English Gothic and contrasted favorably with much of the flamboyant and unstable tracery which was the last development in France.

Westminster Abbey is an abbey church which had its inspiration from France. It has a single transept, wide spreading in the English fashion. Beyond the transept it is essentially French, the apse being originally formed of a circlet of chapels. The largest of these was originally the Lady chapel, but it was later rebuilt and the chapel of Henry VII now stands in the space formerly given to it. The choir is a long rectangle and contains the sepulchre of Edward the Confessor.

The English, for a long time after the Conquest, used wooden roofs and vaults for their naves. These were elaborately decorated and are well exemplified in Westminster Hall and St. Stephen's Royal Chapel at Westminster. The English architects invented what is known as the fan tracery, which is to be seen at its best in the vault of the Chapel of Henry VII at Westminister.

Canterbury Cathedral was also built somewhat under French influence, although when finally completed it was five hundred and eighty feet long and only seventy-two feet wide, a propor-

tion typical of the English Gothic. The apse extends far back and beyond it is built a circular Lady chapel. In common with most of the English cathedrals, it lacks the imposing facade of the French buildings with their deep triple portals. The window in St. Anselm's Chapel of Canterbury illustrates the development of geometrical tracery in England. This acutely pointed window is formed of five lancets with a great circle above them. Below and on either side of the circle is a geometrical design of curved triangles, somewhat resembling foliage.

The chapter house, bishop's palace and other buildings belonging to Canterbury Cathedral are in keeping with the English plan of making these buildings worthy of the cathedral, in contrast with the usual French method of having them almost insignificant in comparison with the main structure.

There were important churches in Germany long before the development of the Gothic. The chief impetus of this early architecture was found in the reign of Charlemagne. Some of the ruins of these churches, dating from the Eleventh century or earlier, remain, though most of them were torn down to give place to later ecclesiastical buildings. These first churches were circular polygons in ground plan and were usually built as baptistries, chapels or tombs. An apse extended

from the main circle, but was not placed opposite the entrance, an irregularity peculiar to German architecture. These circular churches have round arched windows and are adorned with octagonal towers.

In the beginning of the Thirteenth century these churches all gave way to the pointed Gothic. At first the new style was accepted hesitatingly and combined with the old circular form. The Church of St. Gereon at Cologne, finished about the year 1212, is a good example of this style. The nave is circular with a domed roof. An altar is placed opposite the entrance and running back from this is a rectangular space ending in a curved apse, below which is a short transept with chapels. The windows are pointed and traceried in a modified French fashion.

The Church of St. Elizabeth at Marburg is more truly in the late Gothic style. This church was begun in the year 1235, when Elizabeth was canonized. The facade is pure Gothic, with tall lancet and wheel windows, surmounted by two spires. It has a triple apse, the three aisles being of the same height, a German feature.

The Cathedral at Cologne is a perfect example of the pointed Gothic in Germany. The exact date of its construction is not positively known, but it was probably begun in the latter part of the Thirteenth century and finished in the early Four-

teenth. It is the largest cathedral in Northern Europe and is noticeable in Germany for being almost the only large cathedral of uniform style throughout. The plan is very much like that of Amiens, though the choir of Cologne is longer and the large Lady chapel of Amiens is lacking in Cologne.

The chief defects of Cologne are found in the relative shortness of the structure in comparison with its width, which is emphasized by the length of the transept, and in the exaggerated height of the vault. There are no chapels attached to the side aisles, the supporting pillars of nave and aisles are all alike and the windows form almost a wall of glass. The roof is concealed by a forest of pinnacles, all light and acutely pointed. The two towers of the western front are greater in height than the entire building.

We have already said that the Gothic was never fully accepted in Italy. There the round arch was never entirely abandoned nor did the ribbed vault ever fully take the place of the flat wooden roof, and stained glass windows never entirely replaced mural painting or the mosaics borrowed from the East. As a consequence, flying buttresses and very large windows were not used and stained glass was not so common. The French choir with its radiating chapels was another feature never adopted in Italy. In short, the most truly Gothic

buildings in Italy were not the products of Italian workmen but were inspired by monks who came to Italy from France and built there the first Gothic monastic churches.

When the monastic orders of St. Dominic and St. Francis began to spread over Italy in the Thirteenth century, they became a dominant feature in Italian life. They built the monastery and church of St. Francis at Assisi. This church was set upon the slope of a hillside, like so many of the churches in the Italian hill towns, and immense retaining walls were built for the support of the building. It is divided into sections, called the upper and lower church. The interior is quite Italian except for the portals, which are deep and arched. The tower, which is square, is built near the transept. The windows are double lancet, with rose windows in the transept, all traceried after the French fashion. The interior has a single aisle, a common feature in Italy, where oratory had become of first importance and the churches were so arranged that the audience could hear the words of the sermon.

Every interior wall space of this church of St. Francis was covered with mural paintings, set in decorative lines which paralleled the ruling lines of the architecture. The entire church is a fair example of the monastic churches, which were characterized by a simplicity more Romanesque

than Gothic. In the cathedrals of somewhat later date this simplicity is not found. They are richer in sculpture, but because they were built by artists among whom old traditions still flourished, they retained many Romanesque features.

The Cathedral of Siena is a mixture of classic, Romanesque and Gothic. There is a dome over the transept. The vaulting arches are round headed, as are also the portals, though the clerestory windows have pointed arches. A combination of alternating sections of black and white marble was used in columns, piers and buttresses with marked effect. The facade has the conventional Gothic triple portals flanked by towers.

In the Fourteenth century the choir was lengthened so that a baptistry could be built beneath it. To permit an entrance to this baptistry the apse was squared and a second facade built there with a triple portal. The wheel window above the center of the front of the cathedral is set in a square frame instead of the usual Gothic arch.

The Cathedral of Milan, while possessing many conflicting architectural features, may be cited as the best example of the developed Gothic in Italy. It was begun in the Fourteenth century and was not finished until the Seventeenth, not indeed until the beginning of the Renaissance. This was in part due to conflicting foreign and Italian ideals. The Italians put art first in their

buildings, while the French and German architects insisted on the science of construction. The original plan was made by a German architect and it was found that only German and French workmen could carry it out. The opposition to foreign architects in Italy was so great that the building committee was constantly dismissing architects, so that the work was frequently interrupted and many changes made in the plans.

The plan shows a Latin cross with a short transept and five-aisled nave. The choir is polygonal and without chapels and is adorned with magnificent Gothic windows, formed of six lancets surmounted by a rose window, all beautifully traceried. These are attributed to a French architect. The vaulting arches of the interior of this church are extremely pointed. The piers are formed of a central column encircled by eight shafts. The whole interior is characterized by its hall-like effect.

The nearest approach to a tower is the central Gothic lantern, built the width of the nave and connected by buttresses with a single central spire. There are no towers on the facade but there are numberless pinnacles and projections rising from every roof angle.

The Cathedral of Milan is the only Gothic church with an exterior entirely of white marble. Many of the Gothic churches in all the countries

of Europe were built largely of brick with stone facings.

Gothic architecture in Spain is confined very largely to the northern provinces, and is particularly interesting because there too the Gothic influence came in contact with local conditions and was modified by them. The Romanesque is everywhere noticeable and the occasional inclusion of the horseshoe arch of the Arabs in a Christian church edifice is startling. The decorations and stone carving are even more elaborate than those of the Northern Gothic and show the influence of the Moorish arabesques. The cathedrals at Burgos, Leon, Toledo, Seville and Granada are all interesting and just as worthy of extended study as are those with which we are more familiar.

STRANGE as it may seem, architecture, the most stable of the arts, was the first to feel the impulse of Gothic life. Painting, considered the more sensitive and impressionable, was far behind, for in Gothic architecture no space cried out from the walls for decoration in color. The color work of the time was largely confined to the illuminating and illustrating of parchment manuscripts and its widest field was in the designing of colored cartoons for the stained glass windows. The early German and Flemish schools of painting, which

began in the later days of the Gothic, were due to other influences and will be taken up later.

Gothic sculpture was a new art, dependent upon architecture. There was little opportunity to study the nude and less demand for it in statuary and as a consequence the sculptor was called upon to do things beyond his power, so that the numberless draped figures were crude and awkward in posture and too often as lacking in facial expression as the sculpture of the early Greeks. A few show that they were studied from living models and a few others that those who worked upon them must have had opportunity to familiarize themselves with the classic methods of handling draperies.

The marked characteristic of Gothic sculpture as a whole was its effort to depict the joy and interest of life. The grotesque appeared in the variety and profusion of the gargoyle, the horrid in the ingenious sufferings of those condemned to punishment on the Day of Judgment, but the impression given by the mass of Gothic sculpture is of man's awakened interest in his surroundings. This general interest in things as they were was not applied to individual portraiture, except in the case of the recumbent figures placed upon tombs, and even these, with their obvious limitations, show a constant desire for realism.

Of the three great civilizing influences which began after the breaking up of the Roman

Empire, and continuing through the Gothic period, moulded the life and customs of the world, comparatively few monuments remain except the great Gothic churches. A few fragments of song from the troubadours, the coats of arms of a few old families, indicate the birth of a new literature and a new aristocracy, but in the great cathedrals we can read of the development of a civilization.

The vaulting ambition, strong faith and high hopes of a people who are beginning to realize their own possibilities are everywhere apparent in the great buildings. Previous peoples had recognized the beauty of art, these people realized the dignity of labor and, turning from war as the only aim of man, reached the knowledge that all honor and advancement are not centered in the field of battle.

While the Christian Church may claim much credit for this development, it cannot claim all; for art and architecture were not given full freedom of expression until they were to some extent removed from the Church and adopted by the people as a whole. Art began in these ages its long struggle for freedom, a struggle which it has not yet entirely won.

One may still trace in the old Gothic churches the record of the fanaticism of the Crusades, the romance of chivalry and the troubadours, and the earnest purpose of the guilds of arti-

sans. Time has not obliterated these things and their influence is still a factor in our life.

After the Ninth century the civilization which had died at Rome was continued among the peoples the Romans had found living in barbarism. The new civilization differed from the old, not only in its religion but in its political aspect, for even in the most absolute monarchy in Western Europe there were germs of democracy, a realization among some of the people of their own rights, a realization which even then set a limit upon oppression and which broadens and strengthens as time advances.

THE END.

Bibliography

VOLUME I

Prehistoric Times—as illustrated by ancient remains, and the manners and customs of the savages.....John Lubbock Avebury

The Habitations of Man in All Ages.....
E. E. Viollet-Le-Duc. Trans. by B. Bucknall

Relics of Aboriginal Art and Their Ethnological Value .....Charles Whittlesey

Apollo—an illustrated manual of art throughout the ages.....S. Reinach
Trans. by Florence Simmond

Prehistoric Art.....Ernst A. Parkyn

Childhood of Art—the ascent of man based on relics of artistic works in prehistoric times.
H. G. Spearing

The Fine Arts—Incl.—Beginnings of Art: the relation in primitive times of plan, art, and work.....G. Baldwin Brown

Beginnings of Art—Savage.....Ernst Grosse

The Origin of Ornament—(Indian)..Stewart Culin

Decorative Art of the Aborigines of Northern America.....Wm. Henry Holmes

BIBLIOGRAPHY

The Indians' Book — Illustrated from photographs and original drawings by Indians.. Natalie Curtis

Introduction to the Study of Art—Mythology. August Emil Braun. Trans. by John Grant

Mythology of All Races, North American, Vol. X (a work in 13 vols.)..Hartley Burr Alexander

Man Before Metals.....Nicholas Joly

Primitive Culture.....Edward Burnett Tylor

An Introduction to Study of Social Evolution.. Francis Stuart Chapin

Ancient Art and Its Remains—a manual of the Archæology of Art.....Karl A. Mueller

Ancient Art—Symbolism: an inquiry into the symbolic language of ancient art..R. P. Knight Revised by A. Wilder

History of Ancient Art.....J. J. Winkelman Trans. by G. H. Lodge

Ancient and Medieval Art—a short history.... Margaret Bulley

Egypt and Its Monuments.....Robert S. Hichens Ill. by J. Guerin

Ancient Egypt—her monuments, hieroglyphics, history and archæology.....Geo. R. Gliddon

Primitive Art in Egypt.....Jean Capart Trans. by A. S. Griffith

Art in Egypt.....Gaston C. C. Maspers

Wall Drawings and Monuments of El Kab (Egypt).....Joseph John Tylor

BIBLIOGRAPHY

Famous Sculpture as seen and described by great writers, including the Sphinx, Colossal Egyptian Statues, and Assyrian Winged Lion .....Edited by Esther Singleton

Arts and Crafts of Ancient Egypt.....
Perrot and Chipiez

Coptic Cloths .....Laura E. Start

Egyptian Tales—translated from papyri.....
Edited by W. M. F. Petrie
Trans. by Tristram Ellis

Egyptian Literature—legends of the gods.....
E. A. Wallis Bridge

Egyptian Myth and Legend..Donald A. Mackenzie

Popular Stories of Ancient Egypt.....
Sir Gaston C. C. Maspers
Trans. by Mrs. C. H. W. Johns

Manners and Customs of the Egyptians..John Antes

Sketches of the Public and Private Life of the Old Egyptians.....M. A. Uhlemann
Trans. by E. G. Smith

History of Architecture—Vol. I, Antiquity, Ancient Egypt, Western Asia, Greece.....
Russell Sturgis

The Heritage of Dress — notes on history and evolution of clothes from earliest times....
Wilfred M. Webb

Stories of Ancient Peoples—Egyptians, Babylonians, Assyrians, Phœnicians, Hebrews, Medes and Persians...Emma Josephine Arnold

BIBLIOGRAPHY

History of Babylonia and Assyria.....
Geo. S. Goodspeed
Assyria—her manners and customs, arts and arms.....Philip Henry Gosse
Myths of Babylon and Assyria.....
Donald A. Mackenzie
Babylonian Religion (Chaldean magic, Babylonian myths and Assyrian theology).....
W. L. Hare
History of Art in Chaldea and Assyria.....
G. Perrot and C. Chipiez
Trans. by W. A. Armstrong
Introductory Studies in Greek Art (Chaldea and Assyria).....J. E. Harrison
Altars and Sacrifices in the Primitive Art of Babylonia .....William Hayes Ward
History of Art in Persia....G. Perrot and C. Chipiez
Trans. by A. S. Armstrong
Persian Art.....R. M. Smith
History of Ancient Sculpture.....
Lucy Myers W. Mitchell
The Story of Phœnicia.....Geo. Rawlison
History of Art in Phœnicia.....
G. Perrot and C. Chipiez
Trans. by W. A. Armstrong

Bibliography

VOLUME II

Ancient Greece—a sketch of its art, literature and philosophy from earliest times.....
Henry Bernard Cotterill

The Message of Greek Art.....Henry H. Powers

The Principles of Greek Art.....Percy Gardner

Introductory Studies in Greek Art—(Predecessors of Greek Art).....Jane E. Harrison

History of Greek Art—Introductory chapter on art in Egypt and Mesopotamia.....
Frank Bigelow Tarbell

Religion and Art in Ancient Greece.....
Ernest A. Gardner

History of Art in Primitive Greece.....
Perrot and Chipiez

Centaurs in Ancient Art—(Archaic period)...
Paul V. C. Baur

The Rendering of Nature in Early Greek Art..
Emanuel Loewy

Handbook of Greek Archæology—Vases, bronzes, gems, sculpture.....A. S. Murray

Handbook of Greek and Roman Sculpture....
Edmond Von Mach

BIBLOGRAPHY

Masterpieces of Greek Sculpture—A series of essays on the history of art..Adolf Furtwængler
Edited by Eugenie Seller

Greek Architecture.....Allan Marquand

Greek Buildings.....William R. Lethaby

The Sculpture of the Parthenon.....A. S. Murray

History of Greek Sculpture...Rufus B. Richardson

Greek Art and National Life..Solomon C. K. Smith

The Venus of Milo—An archæology study of the goddess of womanhood.....Paul Carus

Masterpieces of Greek Literature.....
John Henry Wright, V.V.D.

In Greece with the Classics.....Wm. A. Gardner

The Education of the Greek people and Its Influence on Civilization.....Thomas Davidson

The Story of the Greeks..Helene Adeline Guerber

The Life of the Ancient Greeks, with Special Reference to Athens.....Charles B. Gulick

Mythology of All Races. Vol. I, Greek and Roman.....William Sherwood Fox

Pictures from Greek Life and Story.....
Alfred John Church

The Glory that Was Greece—A survey of Hellenic Culture and Civilization.....
John Clark Stobart

Greek Dress—A study of the costumes worn in Ancient Greece.....Ethel B. Abrahams

The Isles and Shrines of Greece.....
Samuel June Barrows

BIBLOGRAPHY

Excursions in Greece to Recently Explored Sites of Classical Interest.....Charles Diehl

Mycenæ—A narrative of researches and discoveries at Mycenæ and Tiryus..... Henry Schliemann

The Art of the Romans.....Henry B. Walters

Roman Antiquities and Ancient Mythology..... C. K. Dillaway

A Catechism of Roman Antiquities, or an Account of the Religion, Government, Military Affairs of the Roman People.....C. Irving

New Tales of Old Rome.....Rodolfo Lanciani

The Roman Capitol in Ancient and Modern Times, the Citadel, Senatorial Palace, Museum .....E. Rodocanachi Trans. by F. Lawton

The Grandeur that Was Rome—A survey of Roman culture and civilization...J. C. Stobart

The Roman Forum, Its History and Monuments..C. C. F. Huelsen. Trans. by J. B. Carter

Roman Public Life.....A. H. J. Greenidge

The Story of Rome as Greeks and Romans Tell It...George W. Botsford and A. M. S. Botsford

The Private Life of the Romans....H. W. Johnston

Roman Literature in Relation to Roman Art.. Rev. R. Burn

Roman and Medieval Art.....W. H. Goodyear

Roman Sculpture from Augustus and Constantine.....Eugenie Sellers Strong

BIBLIOGRAPHY

Greek and Roman Methods of Painting—Some comments on the statements made by Pliny and Vitruonis about wall and panel painting.
Arthur Laurie

The New Criticism of Roman Art—(Harvard Essays on Classical Subjects).....
George Henry Chase

Historical Survey of Pre-Christian Education.
S. S. Laurie

Roman Art—Some of its principles and their application to early Christian painting....
Franz Wickhoff
Trans. by Mrs. S. A. Strong

Architecture: Classical and Early Christian...
T. R. Smith and J. Slater

Legendary and Mythological Art.....
Mrs. Clara Clement Waters

Early Christian Themes in Art.....
Clark Diven Lamberton

Christian Art—Sacred and Legendary Art.....
Anna Brownell Jameson

Monuments of the Early Church....Walter Lowrie

Early Christian Art.....William Richard Lethaby

Bibliography

VOLUME III

The Story of the Latin Kingdom of Jerusalem. Thomas A. Archer

Synoptical Sketch of the Order of Knights of St. John.....Sir R. Brown

Two Thousand Years of Guild Life..... J. Malet Lambert

Craft Guilds of the XIII Century in Paris.... Fred B. Millet

English Guilds.....J. T. Smith

The History and Development of Guilds..... L. Brentano

The Influence and Development of English Guilds.....Francis A. Hibbert

English Towns and Guilds.....E. P. Cheyney

The Koran.....

Life of Mahomet.....Edward Gibbon

Life of Mahomet.....Washington Irving

Mahomet and His Successors...Washington Irving

The Life of Mahomet and History of Islam....

Knight Service in Normandy in the Eleventh Century.....Charles H. Haskins

BIBLIOGRAPHY

Romance of the Feudal Chateaux.....
Elizabeth W. Champney

The Advantages and Disadvantages of the Feudal System.....Henry B. Barry

The Troubabours.....Rev. H. J. Clayton

The Troubadors at Home.....J. H. Smith

Urban and the Crusades.....D. C. Munro

The Crusades and the Crusaders.....J. G. Edgar

History of the Crusades.....J. F. Michaud
Illustrations by Gustave Dore

Christian and Infidel in the Holy Land.....
Dana C. Munro

The Children's Crusade, an Episode of the XIII Century.....George Z. Gray

The Fall of Constantinople, Being the Story of the Fourth Crusade.....Edwin Pears

History of the Anglo-Saxons from the Earliest Period to the Norman Conquest.....T. Miller

Domestic Manners and Habits Among the Anglo-Saxons.....George Soane

The Story of Anglo-Saxon Institutions..S. C. Tapp

Local Government in France and England....
Helen M. Cain

Commentaries on the Gallic War.....Julius Cæsar

History of France.....Jules Michelet

An Authentic History of Ireland....John J. Carroll

The Student's Manual of Irish History..Mary Cusack

A History of Ireland from the Earliest Accounts.
J. A. Gordon

BIBLIOGRAPHY

History of Ireland.....Thomas Moore
Feudalism in Ireland.....John O'Grady
The History of the Decline and Fall of the Roman Empire.....Edward Gibbon
A History of the Eastern Roman Empire.... J. B. Bury
The Byzantine Empire, the Rearguard of European Civilization.....Edward Foord
History of Byzantine Empire from 716 to 1057. G. Finlay
The Races of European Turkey....Edson L. Clarke
Constantine I, the Great.....John B. Firth
Constantine and His City..Henry Melvill Guatkin
A View of Society in Europe, in Its Progress from Rudeness to Refinement..Gilbert Stewart
Suggestions on the Ancient Britons..... John Allen Giles
Studies in Anglo-Saxon Institutions..H. Chadwick

Bibliography

VOLUME IV

Civilization During the Middle Ages.....
George Burton Adams
The Growth of the French Nation.....
George Burton Adams
The Century of the Renaissance....Louis Batiffol
La Renaissance Monumentale en France. Vols. I, II.....Adolphe Berty
The Holy Roman Empire.....James Bryce
The Civilization of the Renaissance in Italy..
Jacob Burkhard
Six Centuries of Painting.....Randall Davies
Italian Sculpture of the Renaissance.....
L. J. Freeman
Manual of Italian Renaissance Sculpture (Museum of Fine Arts, Boston).....
Benjamin Ives Gilman
The Renaissance, the Protestant Revolution and the Catholic Reformation.....
Edward Moslin Hulme
The Spanish People — Their Origin, Growth and Influence.....Martin A. L. Hume

BIBLIOGRAPHY

History of England. (England Under the Tudors).....Arthur O. Innes

Europe in the Sixteenth Century (1494-1598)
Arthur H. Johnson

Golden Days of the Renaissance in Rome....
Rodolfo Lancaini

The Close of the Middle Ages (1273-1494)....
R. Lodge

History of Sculpture. Vol. II.....Wilhelm Lübke

History of Florence.....Niccolo Machiavelli

The Renaissance Under the Valois.....
Charles Thompson Mathews

Venice, The Golden Age. Vols. I, II.....
Pompeo Molmenti

The History of Painting (from the Fourth to the Early Nineteenth Century). Vols. I, II.
Richard Muther

Renaissance, Studies in Art and Poetry.....
Walter Pater

The Renaissance of Art in France. Vols I, II.
Mrs. Mark Pattison

History of German Civilization, a General Survey.....Ernst Richard

Sculpture. Renaissance and Modern..Leader Scott

Four Great Venetians. An account of the Lives and Works of Giorgione, Titian, Tintoretto and Il Veronese.....Frank Preston Stearns

Renaissance in Italy. The Age of Despots...
John Addington Symonds

BIBLIOGRAPHY

Renaissance in Italy. Revival of Learning....
John Addington Symonds

Renaissance in Italy. Italian Literature, Vols. I, II.....John Addington Symonds

Renaissance in Italy. The Fine Arts.....
John Addington Symonds

Renaissance in Italy. The Catholic Reaction. Vols. I, II.....John Addington Symonds

Lives of the Most Eminent Painters, Sculptors and Architects. In 10 volumes...Giorgio Vasari
Translated by Ida C. DeVere

The Thirteenth—Greatest of Centuries.....
James J. Walsh

The Century of Columbus.....James J. Walsh

Sacred and Legendary Art.....
Anna Brownell Murphy Jameson

Bibliography

VOLUME V

Abbot, John Stevens—
History of Napoleon Bonaparte, 1855.
Napoleon at St. Helena.

Armstrong, Walter—
The Art of Velasquez, 1896.

Atkinson, C. T.—
History of Germany (1715-1815), 1908.

Beck, Capt. A. F.—
Napoleon and Waterloo, 1914.

Cambridge Modern History—
Age of Louis XIV, Vol. V.
Eighteenth Century, Vol. VI.
French Revolution, Vol. VIII.
Napoleon, Vol. IX.

Cléry, Jean Baptiste—
Journal of Last Three Months of Louis XVI, 1815.

Conway, William Martin—
The Artistic Development of Reynolds and Gainsborough, 1886.

Curtis, Charles B.—
Velasquez and Murillo, 1883.

BIBLIOGRAPHY

Edmunds, E. W., and Sprouer, Frank—
History of English Literature, Vol. II (1625-1780), 1907.

Farmer, James E.—
Versailles and the Court Under Louis XIV, 1905.

Firth, Charles Harding—
The Last Years of the Protectorate, 1907.

Goodrich, Frank Booth—
The Court of Napoleon, 1857.

Grant, Arthur James—
A History of Europe, 1913.

Green, J. R.—
A Short History of the English People.

Jusserand, J. J.—
Literary History of the English People, Vol. II, 1906.

Lanfrey, Pierre—
History of Napoleon I, 1871.

Lübke, William—
History of Sculpture, Vol. II, 1872.
Outlines of History of Art, Vol. II, 1880.

Lecky, William E. H.—
History of England in the 18th Century, 1878.

Madelin, Louis—
The French Revolution, 1916.

Mather, Frank Jewett—
Estimates in Art, 1916.

Mathew, E. J.—
History of English Literature, 1901.

BIBLIOGRAPHY

Menzel, Wolfgang—
History of Germany, 3 Vols.

Millar, J. H.—
The Mid-Eighteenth Century.

Molloy, Joseph Fitzgerald—
Sir Joshua and His Circle, 1906.

Muther, Richard—
History of Modern Painting, 3 Vols.

Saintsbury, George—
Short History of French Literature, 1882.

Scherer, W.—
History of German Literature, Vols. I and II. 1886.

Sloane, William Milligan—
Life of Napoleon Buonaparte, 1910.

Stephen, Leslie—
English Literature and Society in the 18th Century.

Stephens, H. Morse—
Revolutionary Europe (1789-1815), 1901.

Taine, Hippolyte—
History of France, 1878.

Thomas, Calvin—
History of German Literature, 1909.

Vaughan, Charles Edwyn—
The Romantic Revolt.

Vernon, Mrs. H. W.—
Italy from 1494-1790.

Wedmore, F.—
Studies in English Art.